WALKING THE PREVENTION CIRCLE:
BEARING WITNESS TO AN INDIGENOUS PROCESS
FOR KNOWLEDGE SHARING

SAMANTHA AKEMI YAMADA

A DISSERTATION SUBMITTED TO

THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

GRADUATE PROGRAM IN PSYCHOLOGY

YORK UNIVERSITY

TORONTO, ONTARIO

July, 2014

Abstract

Knowledge translation (KT) is a key factor in improving approaches to preventing and addressing violence, abuse, and mental health problems. Knowledge sharing in an Indigenous context to improve health outcomes (i.e., Indigenous Knowledge Translation – IKT) is thought to be different than western conceptions of KT; however, research on IKT is lacking. Walking the Prevention Circle (WTPC) is a community-capacity building program developed by and for Indigenous people with the aim of preventing violence in communities. This program provided a unique opportunity to collaboratively study effective knowledge sharing in an Indigenous context.

Together with the leaders of WTPC, I aimed to identify and understand the elements and processes of knowledge sharing in the context of WTPC. I studied the types of knowledge being shared, the process of sharing knowledge, the tailoring of program content and process, and barriers and catalysts to knowledge sharing in WTPC.

Qualitative data were gathered from interviews with nine facilitators from across Canada. I also observed the implementation of WTPC in one community. Interview and observation data were transcribed and coded in NVivo 10 using inductive thematic analysis. To increase validity, coding was done with the assistance of an independent Indigenous research assistant and initial themes were checked with the leadership of WTPC.

The findings of this research confirm the importance of aligning the content and process of knowledge sharing with the unique aspects of an

Indigenous context. Understanding the influence of colonization on Indigenous communities and the subsequent lack of safety around sharing knowledge in Indigenous contexts is key. Knowledge sharing in WTPC is characterized by a decolonizing approach designed to counter the layers of colonial harm with layers of safety. Facilitators take an attuned, responsive, and humble relational stance that values knowledge already in communities. This stance creates a paradigm shift that challenges the historically unsafe process of sharing knowledge. Findings can be used by communities to advocate for more culturally-safe processes for knowledge sharing and may lead to an expanded and more culturally-safe conceptualization of knowledge translation. Findings may also guide the Canadian Red Cross in ways that support and improve the WTPC program.

Dedication

This work is dedicated to the Indigenous peoples in Canada.
May it serve to reflect and honor your strength of spirit.

Acknowledgements

My journey through this project has been inspiring, humbling, painful, and at times seemingly insurmountable. My learning has been profound. I could not have completed this journey without the support of many people who have listened, encouraged, challenged, inspired, and celebrated with me at the many steps along the way. To my mother and father, I wish to say thank you for instilling in me the courage to pursue my dreams and the belief that with focus, dedication, and hard work, anything is possible. To my sister, I say thank you for listening and supporting me both in my work and my life. To my brother, thank you for the small things like walking my dog for me and offering words of encouragement. To Connie, thank you for your support – particularly as I prepared for my defence. To my husband Shannon Krug - thank you for your unending patience and support as I walked this path. This success is as much yours as it is mine.

Many friends have walked along side of me and have sheltered me from the loneliness that can come of these types of journeys. To Carly McMorris, Catherine Cappadocia, Megan Ames and Jess Schnoll, thank you for your support and encouragement. I will always cherish memories of days spent working together in coffee shops across Toronto and late-night texts offering kind words and the presence of someone who just "gets it".

This journey has been filled with humble learning. Thank you to Jerrica Thomas-Hill for adding your important voice as a research assistant. Thank you to Jennine Rawana for pushing my thinking on this project as my committee member. Thank you to Susan Dion for challenging me and asking me to go deeper – you have shifted my understanding about my role and responsibilities as a student, researcher, and non-Indigenous Canadian.

Thank you to the participants of this project who were willing to trust me and to generously share their stories and learning while at times also hosting me in their communities and showing me the ways in which they live. Thank you to Terrellyn Fearn for inviting me into this journey with strong questions and also with laughter. To Shelley - this project would not have been possible without your heart, your mind, and your spirit. Your belief in the importance of this work and your willingness to walk this journey alongside me is what has made this learning possible. I am deeply grateful for your willingness to share your knowledge, your laughter, and your friendship. To Debra Pepler, thank you for your faith in my ability to do this project and for your incredible support, encouragement, and guidance. Your willingness to learn outside the box is an inspiration. Your mentorship and friendship have deeply shaped me as a professional and a human being.

Table of Contents

List of Figures

Chapter 1

History and Context for the Project

Where I Come From, What I Bring

My name is Samantha Yamada, and I come to this project as a doctoral student in the Clinical Developmental Psychology program at York University. I am a fourth-generation Japanese Canadian. I was born in North York, and I grew up in Uxbridge, a small town located approximately 45 minutes drive north east of Toronto. There were very few visual-minority families in that town, and my mother occasionally tells me the story of taking me to a shopping mall in Markham, at that time a small urban centre with a higher proportion of Asian-Canadians, when I was approximately 3 or 4 years of age. As we walked by another child, I suddenly stopped, stared, and pointed (to my mother's horror) at the other child as I exclaimed in amazement "Mommy! She looks just like me!" Growing up in Uxbridge, I identified largely with the western Euro-Canadian culture and was quite removed from my Japanese heritage. As a young adult, I tried in vain to learn Japanese at University; as the only ethnically Japanese person in the class, I barely passed and earned a mark so low that it pulled my overall average down by 7 percent. That experience led to feelings of shame and confusion about my own identity.

Following the completion of my undergraduate studies in Psychology at Queen's University, I spent a year working in a wilderness therapy program for troubled youth in the desert of Southern Utah. The program was holistic, emphasized relationship with self, others, and the land, and included ceremonies that had roots in local Indigenous cultures. That experience working in wilderness therapy peaked my interest in alternative methods of supporting

healthy child development that were not reflected in the scientific literature. Following my time in Utah, I returned to Canada and helped to establish an adolescent substance-abuse treatment program in Ontario that had a wilderness therapy component. While establishing that program, I was exposed to the disconnection between the scientific literature and clinical practice, a realization that led to my interest in program evaluation and knowledge translation. I am fortunate that I have received funding from the Canadian Institutes of Health Research (CIHR) and the Ontario Mental Health Foundation to pursue research in the area of knowledge translation. It is with this background of experiences that I came to the current project.

My supervisor Dr. Debra Pepler at York University has a longstanding relationship with Shelley Cardinal, one of the leaders of the Canadian Red Cross' Walking the Prevention Circle (WTPC), a model for building community capacity to prevent violence in First Nations communities. It is through that relationship that I was invited to come into the WTPC community as a student, an outside observer, and listener. Together with Shelley Cardinal and Terrellyn Fearn, the Indigenous leaders of WTPC, we decided to explore the process of how knowledge is shared (Indigenous Knowledge Translation - IKT) in the context of WTPC. Specifically, we were interested in identifying the elements and processes in WTPC that promote IKT for building community capacity to prevent violence and abuse and promote mental health in Indigenous contexts. In order to identify those elements and processes mentioned above, we decided to look at: 1) the knowledge types (i.e., content) that are shared in WTPC; 2) the process

of implementing WTPC; 3) the ways in which both the content and the implementation of WTPC are tailored for communities and; 4) the barriers and solutions facilitators encounter as they try to share knowledge most effectively through WTPC.

I am not an Indigenous person and thus, I was honoured to be relying on the experience and wisdom of the Indigenous leaders of WTPC for the co-creation of the present research project including guiding the research focus, the specific research questions, and the methodologies. Their perspectives as Indigenous people were central to the interpretation of any data including decisions about how the findings can be used to benefit Indigenous communities and WTPC. This collaborative approach to the present project is in accordance with clearly articulated guidelines for working with Indigenous people (CIHR, 2008; First Nations Centre, 2007). My role as an outside observer and listener was to gather information about the *process* of sharing knowledge in WTPC, to look for themes and common threads in the information gathered, and to reflect the information back to WTPC leaders for their interpretation so that the findings might inform the further development of the program.

The boundaries of my involvement align with the boundaries of the *implementation* of the WTPC program and I was respectfully *not* gathering information about the influence of WTPC, which would have involved gathering information about and from community. As a graduate student in Clinical Developmental Psychology, I was positioned with my collaborators in WTPC to work at the border of western knowledge and Indigenous knowledge. It is with a

deep sense of trust and responsibility that I have had the privilege of bearing witness to the work of WTPC. I am continually humbled by the limits of my western perspective, I take seriously my responsibilities for learning from and with the leaders of WTPC, and I remain open to how this experience will shape my own development professionally and as an individual.

Through the course of this project, my Indigenous partners have helped me to understand the importance of grounding my thinking in the historical context within which WTPC exists. I have had the privilege of attending training for WTPC and I have listened to the historical context as it is presented to people training to facilitate WTPC. A summary of this historical context is what I am presenting in this chapter. First, I will highlight the importance of understanding the historical context for WTPC, including understanding the diversity of Indigenous peoples in Canada. I will then discuss the history of colonization in Canada beginning with first contact through to present legacies of colonization. This discussion will include a brief summary of the fur trade, the Royal Proclamation, the British North America Act, and the Treaties, followed by a summary of the residential schools, the Indian Act, issues in Child Welfare, and effects of banning of culture. I also highlight some of the current challenges facing Indigenous communities in Canada and comment on the importance of understanding the subjectivity in the limited account of the history of colonization that is written here. Although this summary does not include the many other historical events that have shaped the context for many Indigenous communities

in Canada, it is my hope that it will provide some foundation for understanding the context within which WTPC and the present research project exists.

The Importance of Understanding Historical Context

> "*Interaction between non-Indigenous and Indigenous peoples throughout history has been complex with high degrees of violence and subjugation against Indigenous people. As a direct result, Indigenous communities around the world are suffering high levels of self-directed and interpersonal violence, with some experiencing collective violence. Factors such as stolen land resources; loss of language, spirituality and traditions; racism; lack of livelihoods and higher education; substance abuse; poverty; histories of physical, sexual and/or emotional abuse and harassment; and collective and individual loss of identity have created environments in which Indigenous peoples are marginalized and vulnerable." (Fairholm, 2010, p. 21)*

Understanding the history of colonization in Canada is critical for understanding the context of violence against Canada's Indigenous peoples and the development and approach of WTPC. I acknowledge that notions of history are different between Indigenous and non-Indigenous cultures. In particular, western notions of history tend to be based in written records and accounts of "factual" events in the past. In contrast, Indigenous notions of history tend to be based more in oral traditions where stories are communicated in the context of a relationship, time, and place, and there is an acknowledgement that histories are

as unique as the people who share them and the context in which they are shared (Graveline, 1998; Royal Commission on Aboriginal Peoples, 1996).

The information shared in this chapter is based on the chapter on historical context in the 2010 manual for WTPC (Canadian Red Cross, 2010). I chose to rely on the historical information in the WPTC manual as the foundation of this section because it is this information that is shared with the facilitators and participants of WTPC as a foundation to the history of Indigenous peoples in Canada. It is important to note that this summary reflects only one telling of the story of colonization as it is represented in the written form of a document produced by the Canadian Red Cross. This telling of the story is influenced and contained by its brevity, its written form, the fact that it was developed with a specific purpose in mind (i.e., for use within the WTPC program at a national level), and the political and personal perspectives that shaped the WTPC manual. The history presented in the manual for WTPC was developed by Shelley Cardinal and Terrellyn Fearn at the request of facilitators who wanted information about the history of colonization in the manual itself. It is important to note that in each community where WTPC is delivered, the unique stories and histories of that community are integrated into the curriculum (i.e., history) with the help of community members so that the history being discussed reflects the unique experiences of that particular community. Thus, the history becomes shaped by both the perspective and experiences of the facilitator as well as the individuals participating in WTPC. Thus, the historical events described in the manual were included based on the belief that they were wide reaching in their

impact and thus that they influenced many of the Indigenous communities in Canada. The history described in the manual is intended to serve as a sort of "skeleton" that would then be filled in and modified based on the specific history of the community (Cardinal, personal communication, July 15, 2014). Additionally, the essence the telling/writing and hearing/reading of the story is inevitably linked to the perspective of the storyteller/writer and the listener/reader. Therefore, the story presented below is also shaped and limited by my own perspective and knowledge, the written format in which it is presented, the selected documents to which I make reference, and the purpose of this project. Given that the focus of this project is knowledge translation (and not the history of colonization), I acknowledge that many hundred more pages could be written about the history of colonization. I struggled to know how much depth to include in this section. The history presented here is brief and I encourage readers to learn more by exploring additional resources – particularly resources authored by Indigenous writers.

A Note about Terminology

There is tremendous diversity among the Indigenous peoples in Canada. The terms Indigenous, Aboriginal, Inuit, Métis, and First Nations have all be used to describe these diverse groups of peoples who were the first to live on Turtle Island (which is known today as North America or the United States and Canada). In Canada alone, there are over 600 First Nations communities consisting of 11 different language families (Aboriginal Affairs and Northern Development Canada, 2014; Canadian Red Cross, 2010). Although the term

Aboriginal is recognized in Canada to represent the Inuit, Métis, and First Nations people, it fails to acknowledge the distinctness of the many cultural groups (Canadian Red Cross, 2010). For this project, I have selected to use the term Indigenous in part because some First Nations people of Ontario, prefer its use instead of the term 'Aboriginal' (Fearn, personal communication, November 29, 2011), and I wished to select a term that would include diverse cultural groups as described above. I acknowledge that the term Indigenous also fails to acknowledge the distinctness of the various cultural groups in Canada. I have tried to use more specific language when it is appropriate.

History of Colonization in Canada

Indigenous societies and European societies developed independently of one another prior to 1500. Because of the different social and geographical locations in which they evolved, each group developed unique and different cultures and approaches to societal organization. Following first contact over 500 years ago, Europeans' lack of understanding and acceptance about these cultural and social differences, and their desire for wealth, power, and resources, led to the colonization, forced assimilation, and cultural genocide of Indigenous peoples in Canada (and throughout the colonized world). Prior to contact, Indigenous peoples were fully independent nations of people (Canadian Red Cross, 2010) and they had been thriving on this continent for approximately 12,000 years (Waldram, Herring, & Young, 2006).

> It's been seven lifetimes since Europeans first arrived on the shores of North America. Our ancestors, of course, had already lived here for many

> thousands of years. But as early as that very first encounter, extraordinary events began to occur among us. That initial meeting touched off a shock wave that was felt by Indian people right across the continent. And it is still felt to this day. (Thomson Highway, 1989, forward in York, 1990, p. vii)

First contact with Europeans marked a shift in the lives of Indigenous peoples and led over time to the present generation of Indigenous people experiencing the devastation from a history of having their land, resources, autonomy, power, culture, and identity stolen from them. The relationships between Indigenous and non-Indigenous peoples in Canada began on equal terms with Indigenous people helping Europeans through teaching and sharing knowledge about how to survive in a new environment (Canadian Red Cross, 2010; RCAP, 1996). Indigenous people and Europeans created alliances for trading and military operations, intermarried, and each group initially adapted to the other's cultures (Canadian Red Cross, 2010). People came from all over Europe to settle in North America with the capitalist intent of sending resources back to Europe. According to Tobias (1983; as cited in Canadian Red Cross, 2010), during 1763 the *Royal Proclamation* was developed in an effort to recognize First Nations as allies to the British Crown and other written policies prior to Confederation were designed to protect the "'Indian in his land" (Tobias, 1983 as cited in Canadian Red Cross, 2010, p. 25). As the number of European immigrants increased and the number of Indigenous people decreased due to deaths from illnesses from which they had no immunity, there was a shift in

power in the relationship between Indigenous people and Europeans. That relationship became characterized by oppression of Indigenous people and increasing conflict over resources and political power (Canadian Red Cross, 2010).

"*Negotiation of the process of cross-cultural understanding and relationship building through mutual respect, equality, and justice was disregarded, and replaced with the values of capitalism, survival-of-the-fittest ideology, superiority and individualism"* (Canadian Red Cross, 2010, p. 24). The way in which these European values were imposed as a dominant culture involved discrediting the legitimacy of Indigenous values by characterizing Indigenous peoples as savages and criticizing the way in which children were educated without written language (reading and writing). After Canada's Confederation in 1867, there was a shift in the intent of written policies pertaining to Indigenous peoples and the aim became that of assimilation into European culture (Canadian Red Cross, 2010; RCAP, 1996). A number of events, policies, and behaviours greatly affected the colonization of Indigenous people in Canada. Some of them included the fur trade, the Royal Proclamation of 1763, the British North America Act, the Treaties, the Indian Act, residential schools, and the child welfare system, which are discussed in more detail below (Canadian Red Cross, 2010; RCAP, 1996). It is important to note again that the histories of individual communities are unique in that communities and nations were affected to varying degrees by these events, policies, and behaviours. Additionally other events, policies and behaviours not mentioned here (e.g., the dog slaughters, 60's

scoop), have had significant impact in some nations and communities. As indicated above, additional historical events specific to a community are integrated into the curriculum when facilitating WTPC in community.

Fur trade. Originally, the fur trade between the primary two companies (Hudson's Bay Company and North West Company) resulted in mutually beneficial trade relations between Europeans and Indigenous peoples. "The Europeans depended upon First Nations and Métis labour and knowledge of the land, and provided manufactured goods in return" (Canadian Red Cross, 2010, p. 26). The Métis became intermediaries in the fur trade because of their skills in both European and First Nations languages. Some destructive changes within Indigenous communities arising from the fur trade included: "diseases such as small pox, tuberculosis, and measles; missionaries bringing Christianity; and food shortages and starvation due to over-hunting and trapping" (Canadian Red Cross, 2010, p. 26) Additionally, Indigenous people were forced to gather furs for trade instead of their own use and were forced to provide goods such as meat, grains, and vegetables for the posts because Europeans were not capable of gathering such resources for themselves (Adams, 1999). Indigenous people began to compete on the trap-lines and were coerced into quasi-slavery gathering furs without being paid wages in return. They no longer gathered these goods for the collective use in their communities and in essence "Indian communal society was transformed into under-class labourers by European fur traders…" (Adams, 1999, p. 97). They became increasingly dependent on the posts for goods and even subsistence (Wesley-Esquimaux & Smolewski, 2004)

Royal Proclamation. The Royal Proclamation of 1763 is an important document for understanding today's pre-existing land ownership rights for Indigenous peoples. The Proclamation acknowledged the "Indian" presence on the territory and established First Nations rights to have privileged use of the land for their sustenance. The Proclamation implied that First Nations "cede their land through treaty" (Canadian Red Cross, 2010, p. 26). In essence, the Proclamation suggests Indigenous nations are independent political units that have authority over their internal affairs and power to deal with the Crown by way of treaty or agreement (RCAP, 1996)

British North America Act. The British North America Act was the charter for Confederation in 1867. It established federal jurisdiction over "Indians, and lands reserved for the Indians".

The Treaties. First Nations peoples and the Crown signed eleven Treaties between 1871 and 1921. According to their traditional beliefs, First Nations people were confident that promises made by Treaty Commissioners, even those that did not end up in the text of the Treaty, were binding and would last forever. Treaties were at times (i.e., with the Iroquoi) reflected in the exchanging of wampum belts and depicted the early agreement for peaceful co-existence between nations:

> These two rows will symbolize two paths or two vessels, travelling down the same river together. One, a birch bark canoe, will be for the Indian people, their laws, their customs and their ways. The other, a ship, will be for the white people and their laws, their customs and their ways. We shall

> each travel the river together, side by side, but in our own boat. Neither of us will try to steer the other's vessel. (RCAP, 1996, Section 3.3)

Interpretations of the Treaties continue to be defined in courts and more recently, treaty tables established between Canada and First Nations (Canadian Red Cross, 2010). A treaty table is a place where treaties are negotiated between members of a First Nation and the federal government of Canada. At times members of the provincial government are also at the table (e.g., when the issue being negotiated falls under provincial jurisdiction). The ongoing process of treaties negotiation is critical because of the significant impact the theft of land and resources continues to have for Indigenous peoples in Canada. Non-Indigenous Canadians can "equally be considered participants in the treaty process, through the actions of their ancestors and as the contemporary beneficiaries of the treaties that gave the Crown access to Aboriginal lands and resources" (RCAP, 1996, Section 3.4).

The Indian Act. The Indian Act is federal legislation created in 1876 as a way to carry out the responsibilities outlined in the British North America Act of 1867 (RCAP, 1996). The aim of the legislation is to: assimilate and "civilize" First Nations people, control Indian people and their lands, and define who is and is not an Indian. The act defined "status Indians" as wards of the federal government and allowed for the government administration of almost every aspect of Indigenous people's lives. There was no reference to the treaties already in existence (nor those being negotiated when it was passed) in the Indian Act (RCAP, 1996). As pressures from European settlement increased, the

government forced Indigenous peoples to settle in Reserves. These reserves served to discourage alliances between diverse Indigenous nations against the government by isolating the nations (Canadian Red Cross, 2010; RCAP, 1996). Indian Agents were sent to live on reserves and made all the decisions relevant to life on the reserves (Truth and Reconciliation Commission of Canada, 2012). Indigenous peoples were not permitted to leave their reserve without the permission of their Indian Agent and doing so was considered a criminal offense. This restrictive system was not based on any legitimate rights of the Department of Indian Affairs, and yet it was in place until 1951 (Canadian Red Cross, 2010; RCAP, 1996). The Indian agent also monitored and controlled the financial transactions of Indigenous peoples via a permit system. Permits were required for Indigenous peoples to engage in simple transactions (e.g., buy groceries or clothes, sell produce grown on the reserve, etc.) Traditional and ceremonial practices such as Potlatches and Sun Dances were outlawed with threat of imprisonment and Christianity was imposed on Indigenous peoples as a way of "civilizing" them (Canadian Red Cross, 2010). The deaths of Indigenous peoples from infectious diseases and famine was even seen as some Christians as evidence of God's favouring of the "white man" and punishment of Indigenous peoples (Wesley-Esquimaux & Smolewski, 2004). Enfranchisement, or getting the right to vote, was used to pressure Indigenous peoples to assimilate. If an Indigenous person wanted the right to vote, he/she had to give up his/her Indian status. It was not until 1960 that the *Federal Elections Act* was changed to allow First Nations people to vote in federal elections and thus allowed an Indigenous

person to be both an Indian and a Canadian citizen (Canadian Red Cross, 2010; RCAP, 1996). Although the establishment of elected forms of governments in the 1950s and 60s eventually allowed Bands to supersede the Indian Agent, and the permit system gradually disappeared, the Indian Act still allows for "the administration of First Nations on Reserves in areas including education, taxation, management of land, and membership" (Canadian Red Cross, 2010, p. 29).

Religion and Residential schools. With the intent of assimilating Indigenous peoples, the government established Residential/Industrial schools in collaboration with Catholic, Anglican, Baptist, Methodist, Presbyterian, and United Churches. Many of the missionaries who were responsible for operating the schools were part of a global movement to "save souls" and were motivated to "Christianize first, then civilize" Indigenous children (The Truth and Reconciliation Commission, 2012). The banning and demonizing of traditional spiritual leaders and practices combined with the imposition of Christian beliefs and practices led to the conversion of many Indigenous people to Christianity (Truth and Reconciliation Commission, 2012). The *Indian Act* was amended in 1920 to force attendance of Indigenous children in the schools and children were removed from their homes and communities without parental consent (Canadian Red Cross, 2010). Between the 1800s and 1990s, over 130 of these schools were in operation (Aboriginal Healing Foundation, 2006, p. 5). Children in the schools were severely punished for speaking their native language and they were severely punished if they ran away. Many children died as a result of the

health conditions in the schools, were physically and sexually abused by people in authority, were psychologically harmed through comprehensive attacks on their identity as Indigenous people, and suffered extreme emotional abuse, were exposed to violence and physical neglect (Canadian Red Cross, 2010; Chansonneuve, 2005). Indigenous children were forcefully separated from their families and lost their experience of Indigenous family. This later meant they also lost knowledge of traditional parenting practices (Canadian Red Cross, 2010; Chansonneuve, 2005). Examples of threats made to children included "if you tell anyone about the abuse: you will never see your family again; you will not be fed; you will die" (Chansonneuve, 2005, p. 37). In effect, the residential schools suppressed the language, culture, family cohesion, community connections, and spirituality of Indigenous peoples. They took away the essential right of safety for children and youth. The disconnection in culture and language created between parents and children who attended the residential schools prevented Indigenous parents from passing down knowledge and skills of traditional parenting practices. The children who attended residential schools had no model of parenting upon which to draw when raising their own children. The result was an inter-generational legacy of the abuse of children that began to "creep its way into First Nations homes and communities" (Canadian Red Cross, 2010, p. 31; Chansonneuve, 2005).

Child welfare system. Child welfare has continued the legacy of removing Indigenous children from their homes and placing them into environments where they are stripped of their cultural identity. The current

disproportionately elevated rates of Indigenous children in care (Blackstock, 2008b) reflect the current approach to “acceptable” forms of cultural genocide in the assimilation of Indigenous people (Canadian Red Cross, 2010). According to the Statistics Canada (2013), 48% of the 30,000 children in foster care are Indigenous children (First Nation, Métis & Inuit) even though Indigenous peoples account for only 4.3% of the Canadian population.

Banning of culture. The Canadian government used legislation to ban a range of Indigenous cultural ceremonies and ways of life. The negative messages communicated to Indigenous peoples about the value and legitimacy of their culture has led to shame, self-loathing, anger, and apathy (Adams, 1999). The destruction of cultural foundations has even led to internalized oppression, a process whereby people who have lived with oppression become the oppressors. An example of this internalized oppression is when a residential school survivor becomes the abusive parent (Canadian Red Cross, 2010).

“The genocidal practices of the Canadian government have been exhausting and have exploited the minds and spirits of Aboriginal people” (Canadian Red Cross, 2010, p. 32; Wesley-Esquimaux & Smolewski, 2004). The layers of violence and trauma committed against the Indigenous peoples in Canada during the past 500 years provides the backdrop to the abuse and violence being experienced in communities today. The violence in communities is a direct result of forced assimilation, colonization, and cultural genocide (Bopp, Bopp, & Lane, 2003; Canadian Red Cross, 2010). “*For [Indigenous] peoples, families, communities, and nations to regain dignity and self-respect, they must*

begin the process of peeling back those layers and exposing the root cause of today's violence and abuse. When this happens, there will be a re-emergence of understanding safe environments and safe systems within communities to prevent further violence from happening." (Canadian Red Cross, 2010, p. 34).

The Telling of the Story

It is important to acknowledge that there are differences regarding the language, telling, and interpretation of the history of colonization in Canada. As mentioned above, the historical context as it is described here is largely based on the written document produced by the Canadian Red Cross. This telling of the story is limited in many ways and through the facilitation of the WTPC program it is modified and linked to reflect the current situations of violence in communities. Thus, the linking of history to the present-day outcomes are not articulated in the written manual but are explored orally and experientially during the program. The history above also does not reflect the range of perspectives regarding colonization in Canada. Specifically, it does not reflect the intensity and severity of violence and that is seen in other descriptions of the history of colonization in Canada (and the United States) (e.g., Adams, 1999; York, 1990). For example Adams (1999) describes colonization in Canada as having the following five stages:

> The first is the invasion of Indigenous territory by military force. Secondly the colonizer destroys the Indigenous political organization, culture, and economy of the Aboriginal nation. He then carries out a colonization process that transforms ideology values and customs of the Native

> society. Thirdly, the imperial power imposes a special colonial government which subjugates the Indigenous people. Fourthly, European capitalism is systematically implemented as the basic economic foundation. The final component is racism, whereby the Indigenous population is inferiorized and discriminated against on the basis of biological characteristics. (p. 52-53)

Adams also writes about the enslavement of Indigenous people in Canada including his mother's ancestors who were slaves in French Canada. He writes about Indigenous peoples being forced into slavery through warfare, raids, kidnapping, and trickery (Adams, 1999). He also tells of the internal effects (some of the outcomes) of racism, Eurocentrism, and internal colonialism:

> In school we were taught that we were retarded. I believed I was dumb compared to white students and that I was low class, crude and dirty. Hostility and violence emerged with self-hatred. (p. 1)

York (1990) also wrote about a number of outcomes from colonization including substance abuse and suicide:

> The story of Pamela Soosay, a teenaged Cree from Hobbema, was just one small part of the nightmare. In the autumn of 1986, she hanged herself with an electrical cord. Her sixteen-year-old boyfriend, Leo Cattleman, found her body hanging from a tree. A year later, he put a gun in his mouth and pulled the trigger. In the same year, a pregnant seventeen-year-old girl shot herself. At the peak of the suicide epidemic in Hobbema, sixteen people killed themselves in a single year. (p. 88).

Suicide rates in Indigenous communities continue as a whole to be disproportionately elevated with First Nations youth committing suicide five to six times more often than non-Indigenous youth and suicide rates among Inuit youth being 11 times the national average – among the highest in the world (Aboriginal Healing Foundation, 2007; Health Canada website, Accessed, April 13, 2014). Still, it is important to note that variability exists among communities with some communities experiencing very high rates of suicide while other communities experience low rates of suicide.

Understanding the Historical Context as acts of Genocide

Woolford and Thomas (2011) examine the use of the terms "genocide" and "cultural genocide" as they relate to the experience colonization of Indigenous peoples in Canada. The core feature of genocide is to "destroy a group with intent" (Woolford and Thomas, 2011, p. 62) and the authors challenge us to question the often taken-for-granted assumption that "genocide" primarily denotes acts of mass killing such as occurred during the Holocaust.[1] They summarize colonization in Canada as follows:

> Settler colonialism in Canada involved multi-layered and networked actions that stretched over several hundred years and a broad geographic expanse. These actions included forms of physical destruction, such as mass killings through settler and state-led massacres and extreme

[1] As cited in Woolford and Thomas (2011, p. 64), According to Article 2 of the United Nations Convention on the Prevention and Punishment of Genocide (UNGC, 1948) there are five ways by which a group might be destroyed: "a) Killing members of the group; b) Causing serious bodily or mental harm to members of the group; c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; d) Imposing measures intended to prevent births within the group; and e) Forcibly transferring children of the group to another group."

> negligence in the form of the unchecked and facilitated spread of disease, as well as the large-scale loss of life within residential schools caused by factors such as poor nutrition and inadequate shelter. But they also involved those collectivity-destroying interventions that are often relegated to the terrain of "cultural genocide," such as the legislation of a uniform and calculable "Indian" identity that could be targeted and policed through state policy, the prohibition of socially constitutive spiritual ceremonies such as the Potlatch and Sun Dance, the imposition of non-indigenous modes of governance, the expropriation of Aboriginal lands, the forced assimilation through schooling and other means. (p. 63)

Wesley-Esquimaux and Smolewski (2004) also argue that colonization of Indigenous peoples in North America can be considered genocide. They cite Churchill (1998) who stated:

> During the four centuries spanning the time between 1492, when Christopher Columbus first set foot on the "New World" of a Caribbean beach, and 1892, when the U.S. Census Bureau concluded that there were fewer than a quarter-million Indigenous people surviving within the country's claimed boundaries, a hemispheric population estimated to have been as great as 125 million was reduced by something over 90 percent. The people had died in their millions of [sic] by being hacked apart with axes and swords, burned alive and trampled under horses, hunted as game and fed to dogs, shot, beaten, stabbed, scalped for bounty, hanged on meat hooks and thrown over the sides of ships at

> sea, worked to death as slave labourers, intentionally starved and frozen to death during a multitude of forced marches and internments, and, in an unknown number of instances, deliberately infected with epidemic diseases (Churchill, 1998:1 as cited in Wesley-Esquimaux and Smolewski, 2004, p. 58).

Woolford and Thomas (2011) are careful to acknowledge the diversity of experiences of colonization among various Indigenous peoples in Canada and that the "diverse Aboriginal peoples of Canada experienced colonialism in different ways at different times" (p. 64). (e.g., the food poisoning and massacres of East Coast Mi'kmaq during the eighteenth century, the violence against First Nations in British Columbia during the nineteenth century that was associated with the gold rush). They highlight that "cultural genocide" is another means by which a group can be destroyed. Specifically, they argue that because forced assimilation targets the very qualities of a group that are a source of identity for its members (e.g., language, culture, political structures, spiritual practices), denying a group of people the very aspects of their culture that define them as a group is a means by which the group can be destroyed (Woolford and Thomas, 2011).

Finally, the authors are careful to highlight that discussion of genocide as it relates to Indigenous peoples in Canada is not to suggest that Indigenous peoples did not resist nor adapt to colonization. Indigenous peoples in Canada have demonstrated their incredible strength, determination, resistance, and

capacity to adapt amidst historical and ongoing hostility from the dominant culture.

Indigenous Peoples in Canada Today

According to the Department of Aboriginal Affairs and Northern Development Canada (AANDC), the Indigenous population in Canada is much younger (48% of Indigenous population under age 25) than the non-Indigenous population (31% of total population under age 25). The population is growing quickly, particularly in cities and this growth is in part attributable to changes in self-reporting of cultural affiliation over time (AANDC, 2013a). Indigenous peoples in Canada continue to face a disproportionate number of hardships compared to non-Indigenous people in Canada. The government of Canada has started to use a Community Well-Bering (CWB) index to measure some social determinants of well-being including education, employment, income, and housing. The data indicate that despite some increases in educational attainment, Indigenous peoples still experience a disparity on all indicators compared with non-Indigenous people. For example even highly educated Indigenous people experience a considerable income gap compared with non-Indigenous people in Canada (AANDC, 2013b). Additionally, the quality of housing has actually declined since 2001 and one in three First Nations people considers their main drinking water unsafe to drink and 4% lack either hot water, cold water, or flushing toilets (AANDC, 2013a; Assembly of First Nations [AFN], 2006). It is important to note that such statistics do not reflect the diversity among Indigenous communities. Indeed many Indigenous communities reported

higher CWB scores than those reported by some non-Indigenous communities. Still, on average, Indigenous people continue to face social factors that make well-being difficult to achieve. One in four First Nations children live in poverty, compared to one in six Canadian children. Indigenous children also have double the rates of disability (AFN, 2006) such as greater incidences of obesity, diabetes, and tuberculosis (AFN, 2006; PHAC and CIHI, 2011). They also have disproportionately high rates of suicide (Aboriginal Healing Foundation, 2007), higher rates of infant mortality (Smylie, Fell, & Ohlsson, 2010), and life expectancy between 5.2 and 7.4 years less than non-Indigenous people in Canada (AFN, 2006). Still, Indigenous people continue to demonstrate strength and resistance and they fight to obtain what is rightfully theirs. These acts of resistance and strength are as evidenced in the movement “Idle no more.”

It is within this historical and present day context that this project and the work of WTPC takes place. Without understanding the history within which this project has unfolded, one cannot truly understand the objectives, methods, and results of this study. Understanding the historical context is necessary to understand the significance of the work being carried out by the many communities that participate in WTPC and that are working to reduce violence and promote healing for Indigenous peoples in Canada.

Chapter 2
Knowledge Sharing

About Knowledge

One of the legacies of colonization is the imperialist perspective in which knowledge traditions are dichotomized into western (scientific) knowledge that is privileged and contrasted with non-western knowledges including Indigenous knowledges. From this imperialist perspective, western knowledge is viewed as being objective and universal, suggesting that knowledge from this perspective is void of embedded social values and that it is the only valid way of knowing. In contrast from the localist perspective, all knowledge is conceptualized as being value-laden and socially constructed (Turnbull, 1997). I take this perspective in that I view all knowledge (including western scientific knowledge) as being situated within a particular set of values – thus meaning that I view all knowledge as being in some way localized. My perspective is informed by Turnbull's (1997) belief that knowledge arises from the processes of assembling and making connections and of creating knowledge spaces - spaces in which knowledge is possible and where knowledge production is a social activity. This perspective allows me to recognize the existence of many diverse and valid knowledge types and traditions in the world. Still, I recognize that my background and education has occurred largely within the dominant (imperialist) discourse that privileges a western perspective of knowledge. I am continuously striving to gain awareness of how that background is influencing my work on this project and I am grateful for the perspectives of my Indigenous colleagues and partners who continue to help me challenge imperialist perspectives of knowing.

Western versus Indigenous knowledge. The dichotomization of western and Indigenous ways of knowing is evident in the literature. They have been described as being primarily rooted in different ontological systems: one that is personal where knowledge and people are closely connected, and the other that is impersonal where there is more disconnection between knowledge and people (Grande, 2004). Most often associated with the impersonal perspective, western knowledge is often considered to be characterized by linearity, hierarchy and fragmentation between self and the world (Ermine, 1995; Martin et al., 2006). Knowledge from this perspective is based on empirical verification involving western research methods assumed to consist of objective measurement and calculation. Researchers using these methods assume the potential to observe, measure, catalogue, and predict causal relationships, thus taking the perspective that knowledge is centred on empirical, objective, rational truths that exist in "an ethereal realm outside of the self" (Absolon & Willett, 2004, p. 10; Ermine, 1995) and is culture-free and neutral (Grande, 2004).

In contrast, Indigenous knowledge is viewed as being holistic and circular (Absolon & Willett, 2004). This non-linearity results from the Indigenous view that knowledge is derived from communal experience that is relational and includes personal connections to the knowledge and the validity of personal perspectives and truths:

> [Indigenous] knowledge is about a quest for balance and a respect for the beauty of diversity within and amongst a group of people. Rather than assuming that there is one scientific truth out there waiting to be

> discovered, there is an understanding that each individual has his or her own perspective on reality, which cannot be proved or disproved; therefore it is simply accepted as one way of seeing things (Little Bear, 2000 as cited in Martin et al., 2006, p. 14).

This view reflects the multidimensional connectedness that exists in Indigenous paradigms (Absolon & Willett, 2004; Ermine, 1995). Castellano (2000) described it as valuing the balancing between analysis and synthesis. She wrote about "placing the part that we have come to know by close analysis in the context of all its relations, which will continually impact on that which we thought we knew, and thereby transform it" (p. 30). Additionally, it highlights the significance of the localization of knowledge (Smylie et al., 2003) and the idea that Indigenous knowledge is something that is contextualized and is lived and practiced (Absolon & Willett, 2004; Castellano, 2000; Kaplan-Myrth & Smylie, 2006; Turnbull, 1997). Western scientific paradigms of knowledge do not typically classify personal experience as knowledge (Kaplan-Myrth & Smylie, 2006). But Indigenous societies value personal experience as a source of knowledge and they distinguish between "perceptions, which are personal, and wisdom, which has social validity and can serve as a basis for common action." (Castellano, 2000, p. 26). As Ermine (1995) described, "It is an experience in context, a subjective experience that, for the knower, becomes knowledge in itself. The experience is knowledge" (p. 104). The performative aspect of Indigenous knowledge further differentiates it from western scientific knowledge, which is positioned largely in the realms of representational elements (Turnbull, 1997). In

essence, from an Indigenous perspective, “knowledge is being, living, and doing” (Absolon & Willett, 2004, p. 10). Castellano (2000) stated that “the ultimate test of the validity of knowledge is whether it enhances the capacity for people to live well” (p. 33), further emphasizing the connection between knowledge and experience.

Common ground. Although many elements differentiate western and Indigenous ways of knowing, Estey, Reading and Kmetic (2006) suggested some common elements between these knowledges including the principles that the universe is unified and that bodies of knowledge are stable but also subject to modification. They also drew commonalities in how both western and traditional Indigenous knowledge use the skills and procedures of empirical observations in natural settings, recognition of patterns, verification of understanding through repetition, and the use of inference and prediction in the production and modification of knowledge (Estey, Reading & Kmetic, 2006). Similarly, Castellano (2000) highlighted that just as in western paradigms of scientific inquiry, knowledge in Indigenous communities is also validated through collective analysis and building consensus. Another common element to both knowledge traditions may be the element of trust. In the field of information science, knowledge has been defined as being “a thought in the individual’s mind, which is characterized by the individual’s justifiable belief that it is true” (Zins, 2007). This belief that the thought is true requires that the knower is able to trust and/or find credible and reliable, the source of the knowledge or thought. Shapin (1994) argued that all knowledge is based on this type of trust. He claimed that in order

to gain knowledge – to believe something to be true, one must trust in the reliability of the source of the knowledge describing that “the relationship between teacher and student, parent and child, would be impossible if the reliability of the former as sources of knowledge were not to be granted” (Shapin, 1994, p. 8). Although perspective and worldview influence the presuppositions about self, others, and the world (and the subsequent belief in what constitutes justifiable belief in what is true and trustworthy), I also believe “trusting as part of knowing” is a characteristic common to all knowledge traditions.

Knowledge, Colonization, and Power

Colonization created a situation where attempts were made to intentionally and systematically destroy the historically rich and diverse Indigenous knowledge systems and languages and to impose western/European knowledge and languages in their place (Smith, 1999; Smylie, 2011). As part of the perpetuation of systematic racism, the imperialist perspective positioned western scientific knowledge as a superior, and the only valid form of knowledge (Ermine, 1995). This positioning of western scientific knowledge as superior is a significant mechanism in which imperialist nations created and maintain the power imbalance over Indigenous peoples in Canada. From the imperialist perspective, non-western knowledge could only be considered knowledge if it was absorbed into the western frameworks for knowledge; otherwise, it is considered to be a tradition or belief, legend, myth, or folklore (Absolon & Willett, 2004; Martin et al., 2006; Turnbull, 1997). The dominant western discourse of invalidating non-western (and Indigenous) knowledge has implications for having “the power to

name, the power to represent common sense, the power to create official versions and the power to represent the legitimate social world." (Jordan & Weedon, 1995, p. 13 as cited in Williams & Mumtaz, 2008). Recognizing the significance of ongoing colonization through knowledge and beliefs about knowledge is important because it is a persistent and foundational legacy of colonization reflected in critical systems (e.g., education and health) and it is a recognized factor impacting the health and well-being of Indigenous peoples (Williams & Mumtaz, 2008). For example, with regards to health, the epistemological assumptions of western medicine, including the emphasis on evidence-based practice and policy, have created a hierarchy of health knowledge that devalues and marginalizes Indigenous knowledge about health and medicine and leads to a bias for validating (and funding) health interventions based in western frameworks (Smylie, 2011; Williams & Mumtaz, 2008). Indigenous scholars have described their exclusion from work written from a western context – to the point of constantly being reminded that in those texts, the words "we", "us", "our", and "I" exclude non-western peoples (Smith, 1999). Smith (1999) also stated that Indigenous peoples have often been oppressed by theory, highlighting the significance of ways of knowing in the experience and persistence of colonization. Specifically, Smith (1999) described theory as providing Indigenous peoples with a method for "selecting and arranging, for prioritizing and legitimating" experiences and behaviours (p. 38). More importantly Smith described theory as giving perspective to reality and providing

a way to organize and determine action, which can lead to greater control over resistances to colonization.

The process of decolonization thus requires the decentring of western scientific knowledge. Still, Smith (1999) suggested that decolonization does not require a total rejection of western knowledge. Rather she viewed the process as being about coming to understand theory and research from an Indigenous perspective for the purpose of addressing Indigenous concerns. Similarly, Turnbull (1997) suggested that in order to move forward, particularly in areas where western knowledge has failed, there is a need to recognize the importance of diversity in knowledge traditions. Turnbull suggested "we need to rethink what knowledge is. In no case does it come out looking like the standard western notion of information…it is a complex heterogeneous blend of knowledge, practice, trusted authority, spiritual values and local social and cultural organization: a knowledge space" (Turnbull, 1997, p. 560). Smylie (2011) highlighted the words of Castellano (2004) who described the alignment of knowledge sharing and Indigenous self-determination as follows: "Fundamental to the exercise of self-determination is the right of peoples to construct knowledge in accordance with self-determined definitions of what is real and what is valuable" (Castellano, 2004, p. 204). Smylie (2011) also emphasized the importance of valuing multiple ways of knowing in order to contribute to the well-being of all people.

Turnbull (1997) also suggested that we need to create a third space "in which local knowledge traditions can be reframed, decentred and the social

organization of trust can be negotiated - a space that is dependent on the re-inclusion of the performative side of knowledge" (p. 560). Thus, Turnbull suggested that valuing both representational and performative elements of knowledge in diverse knowledge traditions is important to the process of decolonization. Knowledge sharing in an Indigenous context through WTPC may be the process of creating this third type of knowledge space.

At another level, "colonized assimilation and acculturation predominantly through education forced Western literacy, values, and ways of thinking upon generations of Aboriginal people" (Archibald, 2008, p. 14). This use of education and schools (e.g., residential schools) as methods for colonization created a legacy of violence associated with education and knowledge sharing. The process of pedagogical violence continues to be perpetuated through the systematic exclusion of Indigenous perspectives from mainstream education and pedagogy (Graveline, 1998). The process of decolonization in part requires challenging imperialist perspectives around knowledge while also finding safe ways in which knowledge can be shared in Indigenous contexts. This challenging of imperialist perspectives around knowledge must not detract from the fight for decolonization (i.e., the repatriation of Indigenous land and life), but must lend itself to strengthening the capacity for Indigenous peoples to fight for what is rightfully theirs (Tuck and Yang, 2012).

Knowledge Translation and Knowledge Sharing

Many terms exist describing various aspects and perspectives on sharing knowledge including knowledge transfer, knowledge mobilization, knowledge

dissemination, and knowledge translation. In general, the balance of support frequently lies with the term knowledge translation (as opposed to knowledge transfer which implies a unidirectional process) (Ranford & Warry, 2006) although knowledge mobilization is commonly used in the social science literature. The focus of the discussion for this paper will be on sharing knowledge in the context of health. I have elected to use the term knowledge translation because of its prominent use in the health and mental health literature and my desire to have this project contribute to deeper understandings of how to increase mental health and prevent violence in the lives of Indigenous peoples in Canada and beyond.

The connection to mental health and violence prevention. The sharing of western-scientific knowledge among researchers, practitioners, and policy-makers in a process of knowledge translation (KT) is recognized by western researchers and policy-makers as a key factor in improving approaches to preventing and dealing with violence, abuse, and related mental health problems (CIHR, 2008; Barwick et al., 2005). At this point, bridging research, practice, and policy via KT remains challenging in children's mental health (Barwick et al., 2005). For example, Barwick and colleagues (2005) found that fewer than 40% of children's mental health clinicians have organizational access to a university or college library. Additionally, misconceptions and skepticism about the value and relevance of research among practitioners is another barrier to KT that was identified by the Barwick study (Barwick et al., 2005).

In today's world of interdisciplinary collaboration, effective knowledge translation (KT) between researchers and practitioners is critical for optimizing the healthy development of children and adolescents. The need to understand how to bridge research and practice effectively is so great that it has given rise to a new field of study called knowledge translation research or implementation science (CIHR, 2008; Davis et al, 2003).

Research that focuses on understanding KT is particularly timely as administrative bodies are now pushing child development and mental health services to adopt evidence-based practices (CMHO, 2008; National Advisory Mental Health Council Workgroup on Child and Adolescent Mental Health Intervention Development and Deployment, 2001). At present, there are only a few studies examining KT in the context of children's mental health (Barwick et al., 2012). It is becoming evident that methods for effective KT in children's mental health differ depending on contextual factors for communities (e.g., if the community is urban or rural; Boydell, Stasiulis, Barwick, & Greenberg, 2008).

It is important to acknowledge that differences exist between western and Indigenous conceptualizations of mental health (King, Smith, and Gracey, 2009; Vukic et al., 2011). Indigenous conceptions of mental health at times reflect traditional worldviews of well-being such as those reflected in the Medicine Wheel but may also reflect a range of other understandings of what it means to have mental health (Vukic et al., 2011). What is common to both Indigenous and western conceptions of mental health is an understanding of the influence of the social determinants of health on the mental health of people (Greenwood & de

Leeuw, 2012; King et al., 2009; Vukic et al., 2011). Thus, mental health must be understood within the social, economic, and political context in which people live including the presence of violence and abuse at a domestic level and a systemic level (i.e., colonization) (Czyzewski, 2011; King et al., 2009). Experiences of violence and abuse have a negative impact on mental health (Andersson & Nahwegahbow, 2010). Challenges are also recognized in bridging research and practice in the area of violence prevention (Saul et al., 2008). Efforts are now being made to apply KT concepts originating in the health sector to the field of violence prevention (Knox & Aspy, 2011; MacGregor et al., 2013). Still, the research and understanding about KT strategies in the area of violence prevention is new and few studies exist that specifically focus on KT strategies and processes in violence prevention (Larrivee, Hamelin-Brabant, & Lessard, 2012).

Regardless of the field, KT methods may differ based on the type of knowledge being translated. For example, Turnbull (1997) described that in western scientific contexts, knowledge may be moved and assembled through the establishment of disciplines, development of instruments, and writing of articles. In comparative knowledge traditions however, he described knowledge as being moved and assembled through art, ceremony and ritual (Turnbull, 1997). The following section contains a description of a dominant model for KT in a western scientific and health context, followed by a description of ways that knowledge is shared in Indigenous contexts.

Western knowledge translation. A number of models exist for the western concept of knowledge translation (KT) (see Susawad, 2007 for a summary). The model developed by the Canadian Institutes of Health Research (CIHR) is one of the most well known in the health sector and is referenced internationally (Tugwell et al., 2006).

The CIHR definition of knowledge translation is as follows:

> A dynamic and iterative process that includes synthesis, dissemination, exchange and ethically-sound application of knowledge to improve the health of Canadians, provide more effective health services and products and strengthen the health care system. This process takes place within a complex system of interactions between researchers and knowledge users which may vary in intensity, complexity and level of engagement depending on the nature of the research and the findings as well as the needs of the particular knowledge user. (CIHR, 2013)

According to CIHR, knowledge synthesis means "the contextualization and integration of research findings of individual research studies within the larger body of knowledge on the topic" (CIHR, 2013). Of note, knowledge is thus conceptualized as knowledge derived from research studies, which reflects the implicit hierarchy and valuing of western scientific knowledge in this CIHR model and other models for KT (see Harrington, 2009 and Susawad, 2007). Dissemination is described by CIHR as involving the identification of the audience who will receive the knowledge and the tailoring of the message and medium to audience (CIHR, 2013). The exchange of knowledge is described as

the interaction between the knowledge user and the researcher, resulting in mutual learning (CIHR, 2013). This recognition of the role of collaboration and co-creation of knowledge between researcher and knowledge user is evident in the broader literature (e.g., Nichols, Phipps, Provencal, & Hewitt, 2013) as is the complexity inherent in these collaborative processes. For example, CIHR states: The "ethically-sound application of knowledge" involves KT activities that are "consistent with ethical principles and norms, social values, as well as legal and other regulatory frameworks – while keeping in mind that principles, values and laws can compete among and between each other" (CIHR, 2013).

Additionally, CIHR distinguishes between two types of KT: End of Grant KT and Integrated KT. End of grant KT is the typical dissemination and communication undertaken by most researchers including activities such as conference presentations and publications in journals as well as more tailored communication of knowledge to target audiences (e.g., educational sessions, media, briefings) (CIHR, 2013). Integrated KT is when knowledge users and researchers collaborate throughout an ongoing research process. It can include approaches such as action-oriented research and the co-production of knowledge and is more likely to produce knowledge that is relevant to the end users (CIHR, 2013). Integrated KT emphasizes the importance of partnerships because it is these relationships that help to ensure that research is ethical, relevant, and actionable for communities (Estey, Kmetic, and Reading, 2008; Ranford & Warry, 2006). CIHR summarizes the process of KT in a "knowledge to action process" that is illustrated in Figure 2.

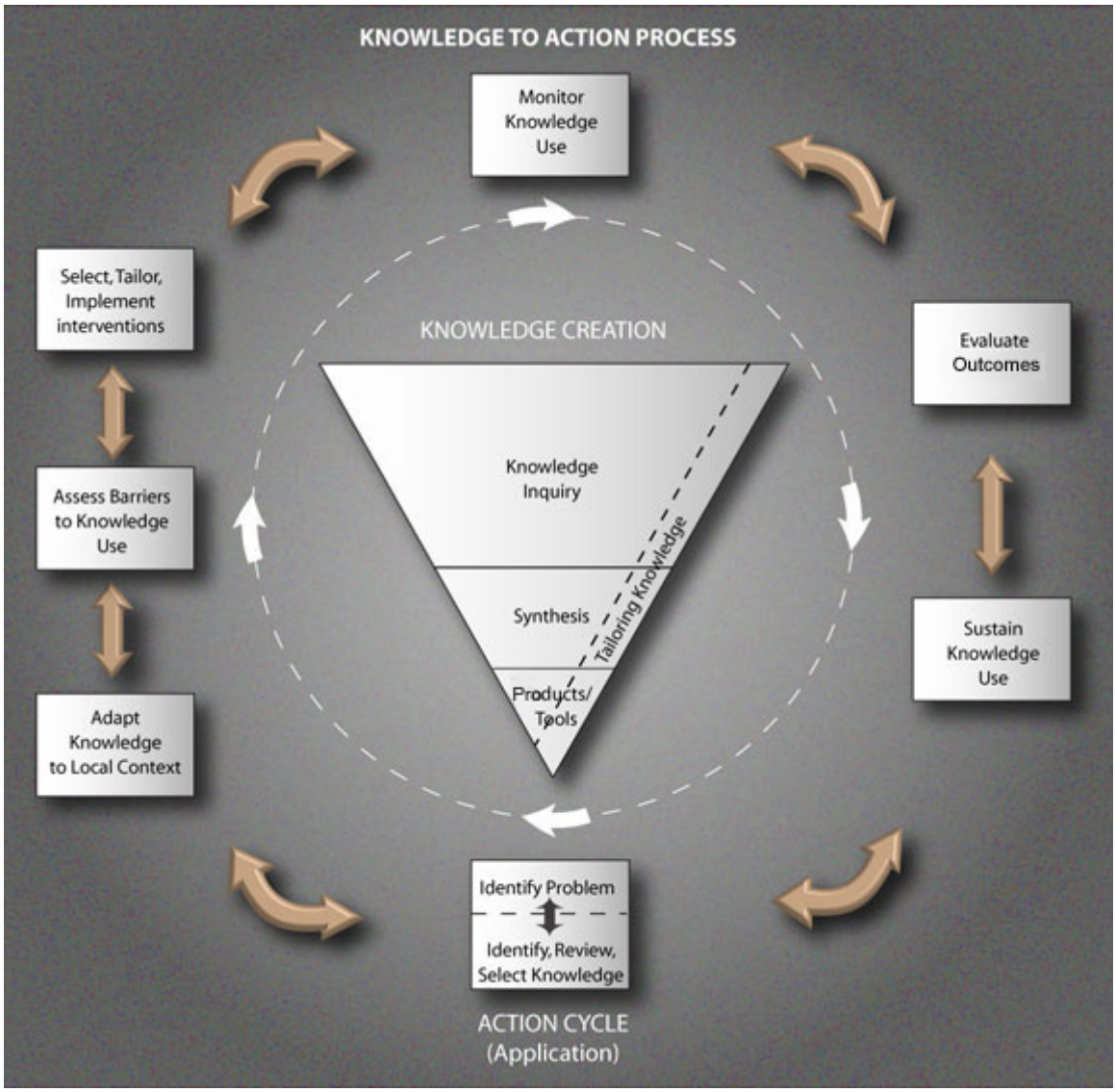


Figure 1: Knowledge to Action Process (CIHR, 2013)

The CIHR knowledge to action process represents the phases of knowledge inquiry, synthesis, and the production of tools all of which can involve tailoring. These phases rotate through the seven phases outlined on the exterior of the diagram. (CIHR, 2013). This rotation is meant to illustrate the dynamic and iterative nature of the process. Still, in this western model of KT, the researcher and knowledge user are conceptualized as being separate from one another –

reflecting the perspective that knowledge users are not knowledge generators and knowledge can be separate from the knower. This separateness is reflective of the imperialist views of knowledge as being the outcome of a western scientific process. Thus, the CIHR model for KT exists within and reflects an imperialist view of knowledge, its production, and processes for its application.

Indigenous education, pedagogy, and knowledge translation.

Indigenous education and Indigenous pedagogy. Given the significant role that western education has played in the instigation and perpetuation of colonization, understanding Indigenous education is viewed as a way of sharing knowledge that has the potential to lead to empowerment and a brighter future (Cajete, 2000). The term Indigenous education can have a variety of meanings spanning a continuum of educational practices from attempts at assimilation on towards liberation (Hampton, 1995; Lanigan, 1998). For the purposes of this project, Indigenous education is conceptualized as being a unique entity grounded in Indigenous worldviews and pedagogy with the purpose of promoting self-determination and liberation (Hampton, 1995; Lanigan, 1998). As such, it reflects a recognition and affirmation of wholeness and interconnectedness that is at the heart of Indigenous epistemology and it is intended to teach the next generation about what is valued and important in Indigenous society (Ermine, 1995; Martin et al., 2006). Further reflecting the holism of an Indigenous worldview, Cajete (2000) described the essence of Indigenous education as being about learning relationships in context with the goal of completeness. He

further described the aim of Indigenous education as a process that links identity and passion:

> There is a body of understanding among many Indigenous peoples that education is really about helping an individual find his or her face, which means finding out who you are, where you come from, and your unique character. That education should also help you to find your heart, which is that passionate sense of self that motivates you and moves you along in life. In addition, education should help you to find a foundation on which you may most completely develop and express both your heart and your face. (Cajete, 2000, p. 183)

Cajete (2000) defined the major foundations underlying Indigenous education to be: 1) community; 2) technical environmental knowledge, or making a living in a place by understanding and interacting with it; 3) visionary or dream tradition – understanding that one learns through visions and dreams; 4) mythic foundation – how we view the world through mythic traditions; 5) spiritual ecology. In essence, he stated "It is the intimate relationship that people establish with place and with the environment and with all of the things that make them or give them life." (Cajete, 2000, p. 184). Indigenous education is thus associated with increasing personal awareness including how one is connected to all things. This emphasis on understanding one's place in and connection to all things reflects an educational process grounded in an Indigenous worldview (Ermine, 1995).

Cajete (2000) asserts that ”[Indigenous teachers] understand that teaching is really about finding face, finding heart, finding foundation, and doing that in the context of family, of community, of relationships with a whole environment.” (Cajete, 2000, p. 188). Traditional learning strategies are often described as being participatory and experiential where knowledge is acquired by careful environmental observation (empirical knowledge), through receiving teachings (traditional knowledge), through communal experiences and daily activities (personal knowledge), or from the visions attained through ceremonies and communion with spirits of nature via prayer, dreams, and fasting (revealed knowledge) (Castellano, 2000; Cajete, 2000; IPHRC, 2005; Ermine, 1995).

Empirical knowledge is gained through careful observation and over time, as it is shared, can result in a rich knowledge that represents the blending of many perspectives from many points in time (Castellano, 2000). Traditional knowledge is passed down in part through the generations typically by “oral traditions of storytelling, ceremony, songs and teachings, as well as rituals and sharing” (Absolon & Willett, 2004, p. 8). These teachings include oral transmission of knowledge in the context of relationship (Castellano, 2000; Graveline, 1998). Stories provide a foundation for knowledge (Smylie et al., 2003). These strong oral traditions have persisted through time and suggest that oral traditions such as storytelling are central to an Indigenous intellectual tradition and a model for Indigenous education (Graveline, 1998). For example, Archibald (2008) described the concept of “storywork” as being “storytelling for educational purposes” and being related to the seven principles of “respect,

responsibility, reciprocity, reverence, holism, interrelatedness, and synergy" (Archibald, 2008, preface, p.ix). Sharing knowledge through stories and experiential teachings creates the capacity for tailoring the content and delivery of the knowledge based on the teacher's sense of the readiness and needs of the listener or learner (Archibald, 2008). In fact, "in contrast to the written word, where individuals are largely left to interpret writings themselves, it is believed that the narrator as teacher has an obligation to consider whether or not the listener is ready to use the knowledge responsibly" (Martin et al., 2006, p. 17). So in essence, the teacher must come to know the learner and use observation, intuition, and understanding to tailor and guide the process of sharing knowledge so that it is aligned with the needs of the listener or learner. Passing the teachings on in the context of relationships allows for the teaching to include both the intellectual content and the emotional quality of the relationship (Castellano, 2000).

Traditionally, Elders are considered the knowledge holders (Rikhy et al., 2007). The criteria for being called an Elder is connected to the way in which the person engages in the deeply powerful act of sharing the insights gained from knowledge. Archibald (2008) described this process as follows:

> Some teachings from my nation, the Sto:lo are about cultural respect, responsibility, and reciprocity. According to these teachings, important knowledge and wisdom contain power. If one comes to understand and appreciate the power of a particular knowledge, then one must be ready to share and teach it respectfully and responsibly to others in order for this

> knowledge, and its power, to continue. One cannot be said to have wisdom until others acknowledge an individual's respectful and responsible use and teaching of knowledge to others. Usually, wisdom is attributed only to Elders, but this is not because they have lived a long time. What one does with knowledge and the insight gained from knowledge are the criteria for being called an 'Elder'. (Archibald, 2008, p. 3)

Thus the possession of wisdom is linked to the respectful and responsible *sharing* of knowledge and collective wisdom arises from the combining of knowledge from many people and perspectives (Castellano, 2000). The role of knowledge sharing in the creation of wisdom further highlights the importance of knowledge sharing in Indigenous contexts. Knowledge held by Elders could have been gained through intergenerational transmission (i.e., stories about things not directly experienced) or through direct experience (Graveline, 1998). Regardless of how knowledge is gained, Elders' stories are considered to be statements of cultural identity (Cruikshank as cited in Graveline, 1998). Additionally, Ermine (1995) described how through the creation of community, the Elders create a physical manifestation of knowledge through the culture of the community. Custom and culture become the repository and incubator of total tribal knowledge highlighting the importance of community to the preservation of knowledge (Ermine, 1995).

Finally, because the imposition of classical (western) education onto Indigenous peoples was about the colonization of the Indigenous mind for the

benefit of imperialist nations; Indigenous education can only truly support self-determination and the liberation of Indigenous peoples if it takes place *in addition to* addressing direct social, economic, and political forces of colonization (Grande, 2004; Tuck & Yang, 2012).

Indigenous Knowledge Translation (IKT)

Western and Indigenous perspectives of KT are informed by unique conceptions about the nature of knowledge. Western perspectives of KT consider knowledge as largely resulting from western scientific research (CIHR, 2008). In contrast, Indigenous perspectives of KT consider knowledge as being "participatory, communal and experiential, and reflective of local geography" (Smylie et al., 2003, p. 141). These different conceptions about the nature of knowledge influence the need for and process of KT in western and Indigenous contexts. In western contexts where knowledge is viewed as being produced separate from self, western KT is seen as a way to bridge the gap between research-based knowledge and practice. This perspective is inherently different from Indigenous descriptions of KT that conceptualize knowledge as being produced in context and thus inherently linked to practice and "sharing what we know about living a good life" through oral traditions, experiential learning, and cross-cultural sharing (Kaplan-Myrth & Smylie, 2006).

Indigenous Knolwedge Translation (IKT) has been defined as "Indigenously led sharing of culturally relevant and useful health information and practices to improve Indigenous health status, policy, services, and programs" (Kaplan-Myrth & Smylie, 2006, p. 24-25). IKT has also been defined as "sharing

what we know about living a good life" and "*kiskisamatotan ma miyo pimatisiwin* or collective blessing for good living every day" (Ermine, 2006 as cited in Smylie, 2011, p. 182). Additionally, post-colonial IKT is about "power, control, constitutional rights" (Kaplan-Myrth & Smylie, 2006, pp. 7) and it is reliant on Indigenous leadership in both generating and disseminating health information (IPHRC, 2005; Smylie, 2011). Similar to the concept of integrated KT (CIHR, 2013), Indigenous peoples' view is that KT occurs throughout the process of a collaborative and ongoing exchange from the inception to dissemination of results (Martin et al., 2006). This conception reflects the Indigenous understanding about collective knowledge development processes (Smylie, 2011). Within this ongoing exchange, it is important to recognize that each community is unique. IKT must be understood and developed in the unique local context of each Indigenous community (Smylie et al., 2003). Martin et al., (2006) suggested that IKT must be placed in a culturally relevant framework that recognizes the diversity of Indigenous groups.

IKT does not necessarily mean the exclusion of non-Indigenous knowledge or knowledge produced separate from through a western scientific process. Just as Indigenous education is considered to include a process of being multicultural (Cajete, 2000), IKT involves the coming together of diverse perspectives and ways of knowing. Estey, Kmetic, and Reading (2008) and Smylie (2011) advocated for this integration of different ways of knowing – a perspective that might take place in an "ethical space" or through "two-eyed seeing" and reflect the dichotomization but valuing of both Indigenous and non-

Indigenous knowledge mentioned above. The aim is to shift the Eurocentric paradigm of privileging western-scientific knowledge and instead positioning it simply as one of many ways of understanding or knowing. Still, this type of cross-cultural knowledge translation has been problematic because of the frequent neglect to acknowledge and address the ongoing privileging of western-scientific knowledge and the "unseen, unstated influential undercurrent of hidden values and intentions" (IPHRC, 2005, p. 5). In fact, Estey, Kmetic, and Reading (2008) emphasized the importance of addressing the social and political context within which the process of IKT takes place.

Despite these challenges, the limited examples of KT approaches designed for Indigenous contexts have demonstrated their effectiveness and suggest ways in which western knowledge and traditional knowledge can be combined successfully for communities. For example in the Kahnawake Schools Diabetes Prevention Project, a participatory action research approach was used to combine traditional learning styles with scientifically-based models for health promotion to develop an effective intervention for diabetes prevention among Mohawk children (Macaulay, 1997). Additionally, aspects of IKT are being described by Indigenous researchers, including the centrality of family and community networks as core sources of health information and modes of knowledge dissemination (particularly oral dissemination) in community, the valuing of experiential knowledge, the influence of community structure on the flow of the information, the preference of "within community" messages, the influence of colonization on the message and medium, and the valuing of

community leadership and participation (Smylie, 2011). The process of IKT is considered to be an ongoing, complex, multidimensional phenomenon that involves the ethical process of exchange between two or more parties and an examination of diverse perspectives and of the social and political context in which IKT develops (Estey, Kmetic, & Reading, 2008).

Description of Walking the Prevention Circle (WTPC)

Walking the Prevent Circle (WTPC) is the Aboriginal stream of the Canadian Red Cross' (CRC) series of RespectED programs for violence and abuse prevention. The aim of the RespectED programs is to "create safe environments, free from violence and abuse, especially for children and youth" (Canadian Red Cross, 2010, p. 9). This aim is accomplished through educating individuals who interact with children and youth on the effects of violence and abuse, and helping them to identify helping resources. WTPC was developed in response to a need expressed by Indigenous communities for a prevention program that addressed the realities and challenges of violence in Aboriginal communities. The approach taken by WTPC is to create a way of integrating safety measures beginning with awareness and moving to prevention. This progression is done using a community capacity building and educational approach that is based on the Red Cross' seven fundamental principles (humanity, impartiality, neutrality, independence, voluntary service, unity, and universality) as well as principles important within Indigenous communities (self-reliance, inter-dependence, non-interference, non-confrontation, honesty and co-operation, respect for elders, respect for children) (Canadian Red Cross, 2010, p.

10-11). Additionally, the guiding standards of WTPC are as follows (Fairholm, 2010, p. 6-7):

1. Community ownership
2. Partnership
3. Children and Youth
4. Indigenous driven
5. Research
6. Adapted
7. Comprehensive approach
8. Integration
9. Humanitarian education
10. Sustainability
11. Resiliency

The process of WTPC is about sharing knowledge and integrating that knowledge into the experiences of the community. The focus of WTPC is on *education* and not on counseling. Specifically, "from a cultural, societal and familial framework, Walking the Prevention Circle explores the experiences of Indian Residential Schools, family violence and child maltreatment. The impacts of these experiences both historically and in the present are examined by naming the abuse, acknowledging the pain and celebrating the healing" (Canadian Red Cross, 2010, p. 11). The language and naming of experiences of violence and abuse are considered important for helping communities to understand the cycle of violence, acknowledge the experiences, and let them go.

The progression of the process of WTPC is typically as follows (from Fairholm, 2010, p. 22):

1. The program is requested by the community
2. Consultation is held within the community to embed the education in the history and cultural traditions of each community.
3. The community chooses who will attend the workshops on prevention of child maltreatment. Often the community chooses three main groups: elders and traditional support people to provide support, community professionals who work with children and youth and other community members to become Prevention Educators.
4. During the workshops, participants learn, through traditional teaching practices, the root causes of violence and how to prevent it. A comprehensive safety net is planned by the community. The workshop is facilitated by an Indigenous Trainer.
5. After the workshop, the community chooses who will receive more training and become Prevention Educators. They also choose what type of Canadian Red Cross, RespectED program they want to deliver to their children, youth and adults.
6. Community members are educated and certified as Prevention Educators.
7. Community members deliver prevention education to chosen audiences.
8. The programs are evaluated by the community with guidance from Indigenous researchers.

9. Ongoing support is given to the communities by Canadian Red Cross personnel (who may be Indigenous or non-Indigenous).

Thus, WTPC is delivered only in communities that request it. Community capacity is created through this training process. Participants learn the necessary knowledge to build prevention, they take facilitation training, and then they deliver the knowledge in their communities. The facilitation of the program reflects an Indigenous process in that it is led by Indigenous facilitators. Facilitators work closely with communities to ensure the program honours and reflects local knowledge and tradition, and there is a strong emphasis on the use of stories and experiential activities as methods of sharing knowledge. Understanding the process of knowledge sharing from Prevention Educators to community is the focus of this dissertation.

Chapter 3
Research Approach and Methodology

Purpose

In a deeply trusting and collaborative relationship between the leaders of WTPC and myself and my supervisor, we were poised to learn together at the border of Indigenous and non-Indigenous knowledge and approaches to promoting healthy child development. Working in this "ethical space"[2] or space of "meeting and dialogue" (IPHRC, 2005) allowed us to explore potential commonalities and differences in understanding how knowledge can be shared to promote healthy child development. For example, western research indicates that psycho-education (a western psychological construct that involves sharing knowledge with people about situations and conditions that cause psychological stress so that they can develop the capacity for change) can be effective in the prevention of violence and associated problems (Crooks et al., 2008). For this study, I am interested in understanding the processes of sharing knowledge within WTPC because it is these processes that facilitate capacity building, violence prevention and change in communities (Pepler & Vaughan, 2011)

Significance of Project

Indigenous people and western scientists (CIHR, 2009; Martin et al., 2006) have articulated a clear need for understanding IKT; however, research on this topic is lacking. The WTPC program presented a unique opportunity to learn from a promising model of IKT that is promoting community capacity for violence prevention and mental health promotion across Canada. Drawing from the

[2] Ethical space is defined by Willie Ermine as "acknowledging two different systems and that space between them. This is the space where everybody works together to see how knowledge works. No party becomes dominant and it is a matter of equal relationships" (as cited in Kaplan-Myrth & Smylie, 2006, p. 19).

perspectives of those who facilitate WTPC, the aim of this project was to gather an understanding of ways of sharing knowledge that build capacity and promote well-being in Indigenous communities, families, and children and youth. Additionally, by describing the process of IKT, it was hoped the mechanisms of change underlying the impact of WTPC would be better identified. This knowledge could then serve to inform the further development of the program and could be used by Indigenous people to advocate for more culturally safe practices in *how* knowledge is used and shared to address a wide range of issues confronting communities.

Hypotheses and Research Questions

Due to the exploratory nature of the research and the intent of engaging in an inductive approach to inquiry and data analysis (inductive thematic analysis), I intentionally avoided the development of hypotheses. Instead, I worked with leaders from WTPC, Shelley Cardinal and Terrellyn Fearn to shape the following questions, which together, we believed would be meaningful in revealing IKT processes within WTPC.

Overarching question. What elements and processes in WTPC promote IKT for building community capacity to prevent violence and abuse and promote mental health in Indigenous contexts?

Specific research questions.

Q1) Knowledge types. Which knowledge types and elements of the *content* of WTPC do facilitators find to be most essential to facilitating learning about and transforming understanding of preventing violence and abuse,

fostering healthy relationships and improving the mental health of communities and why?

Q2) Knowledge sharing. Which elements of the *process* of implementing WTPC do facilitators believe are most important to facilitating learning about and transforming understanding of preventing violence and abuse, fostering healthy relationships, and improving the mental health of communities? Why?

Q3) Knowledge tailoring. Which elements (if any) of WTPC content and/or processes have facilitators changed to make WTPC more relevant to their own community or the communities in which they have implemented WTPC?
Q3.a) What guided the changes that they made?

Q4) Barriers & solutions. What barriers have facilitators encountered that they believe prevent them from delivering WTPC in ways that create the most effective learning and impact in their communities? What solutions do they propose to address those barriers?

For a conceptual map of the project, please see Appendix A.

Ethical Considerations

Cultural safety. Working in the cross-cultural context of Indigenous and non-Indigenous collaborations creates risk for culturally unsafe practices, defined as “any actions that diminish, demean or disempower the cultural identity and well-being of an individual” (Cooney, 1994, as cited in Brascoupe & Waters, 2009). Cultural safety aims to prevent or work against factors that create situations of culturally unsafe practices (Browne, et al., 2009). Because colonization suppressed and destroyed much Indigenous knowledge and

imposed the persistent assumption of the superiority of Western (or European) knowledge (Smylie, 2011), the cross-cultural collaborations in the current project required successfully negotiating the tensions between different ways of knowing (e.g., traditional, local, cultural, western-scientific) in ways that protected and validated Indigenous knowledge. Additionally, for cultural safety to exist in the present project, it was important not only to differentiate between western conceptualizations of knowledge and Indigenous notions of knowledge, but also to recognize the role of power and the ongoing complexities of race relations (Brascoupe & Waters, 2009).

Ensuring cultural safety was a priority for the research team. Culturally safe practice involves aspects of respect, trust, and sharing and is "a two-way relationship built on respect and a bicultural exchange which aims for equality and shared responsibility" (Brascoupe & Waters, 2009, p. 15). As such, a Community Based Participatory Research (CBPR) approach was used. This collaborative approach to research is in accordance with clearly articulated guidelines for working with Indigenous people (CIHR, 2008; First Nations Centre, 2007). There is open acknowledgement that I am from a different cultural background than members of the WTPC, who self-identify as First Nations, Inuit, or Métis. As such, I acknowledge the fact that the members of WTPC may have different worldviews than my own and that my (western-academic) context poses the risk of introducing colonizing discourses into the process of this project (Lester-Smith & Price, 2010). I remained committed to actively promoting cultural safety through all aspects of the project by having members of WTPC

continue to guide the focus and direction of the project and involving them in the interpretation and application of any findings. I acknowledge and am grateful for their patience and generosity in sharing their personal, cultural, and professional knowledge with me for this project. Curiosity and dialogue about the diverse perspectives and the ongoing negotiation of tensions between different ways of knowing that result from collaboration between Indigenous and non-Indigenous researchers and practitioners was emphasized.

In an effort to increase my understanding of Indigenous perspectives, I completed an online course entitled “Aboriginal Worldviews in Education” that was taught by Dr. Jean-Paul Restoule (University of Toronto) and delivered through Coursera beginning February 2012 and completed in April 2012. That course provided valuable and impactful information that informed my understanding about the history of colonization of Indigenous people, Indigenous knowledge systems and Indigenous systems for learning and education. Specifically, the course provided a general overview of Aboriginal worldview, terminology with regards to Aboriginal peoples, characteristics of Indigenous knowledge systems, Indigenous systems for learning during the pre-contact, early contact, and colonial periods, residential schools, and cultural appropriation. The format of the course included online lectures and video talks delivered by Dr. Restoule and other Indigenous scholars; viewing of other online media (e.g., 8th fire from CBC), ongoing discussion with course participants on topics relevant to the course, and four reflective written assignments. During that time, I was writing the proposal for my dissertation and the course provided me

with some preliminary background on topics central to the project. More importantly, the course helped me to realize my level of ignorance regarding the historical and current political context affecting Indigenous peoples in Canada. The course increased my level of awareness regarding the western context that shapes my perspective of the world. It contributed to my desire to be as aware as possible regarding the influence of both the historical context of colonization and my own western perspective on the project from that point forward.

The focus of the proposed project was on the perspectives of the Master Trainers and facilitators (i.e., trainers and prevention educators) of the WTPC. The decision to focus on the Master Trainers and facilitators was because these individuals are situated in key positions for engaging in and sharing understanding about the process of IKT in WTPC. For this project, I did *not* gather information about or from community.

My position as researcher. My position as researcher on this project is one of working to understand what it means for me to be doing research with Indigenous people. As Smith (1999) said in her book, “Indigenous research is a humble and humbling activity” (p. 5). Indeed, I continue to be humbled by the ongoing evolution of my understanding about my role and responsibilities with regards to this project.

I came to this project as a non-Indigenous doctoral student in the Clinical Developmental Psychology program at York University and I came as both the lead researcher for my doctoral dissertation and also as an outside observer, learner, and partner with the Walking the Prevention Circle (WTPC) – the

program that is the focus of this study. The historical context surrounding western research in Indigenous contexts has led to a lack of trust regarding the research process (and researchers) in those contexts. It is within this historical context that I am taking my place as a non-Indigenous academic researcher working in partnership with Indigenous peoples on this project.

As a non-Indigenous person, I was honoured to be relying on the experience and wisdom of the Indigenous leaders of WTPC for the co-creation of the present research project including the research focus, the specific research questions, the methodologies, and the interpretation of the findings. Finding the balance between being the researcher and the learner has not been easy and it continues to be dynamic. As the outside observer, I have tried to strike a balance between benefiting from the research (i.e., feeding my own curiosity and helping me complete my required dissertation) and being of service to WTPC and the communities they serve (i.e., ensuring the project is safe, valid, and useful to WTPC).

One of the most challenging parts of my position as a non-Indigenous researcher has been the struggle to take ownership of the ways in which I avoid acknowledging and feeling the emotions associated with being in a position of power in the research process. As a fourth generation Japanese Canadian, I often used my cultural identity to distance myself from the uncomfortable position of colonizer by thinking about the Japanese internment during WWII as having similarities to the colonization of Indigenous peoples in Canada. I recognize they are not the same but taking this position allowed me to decrease the level of guilt

or shame that I experience by taking ownership of my position of power as a western researcher. My struggle to take full ownership of my power and privilege as a western academic researcher has included questioning how my cultural identity influences my identity as a non-Indigenous researcher. It has also led me to wonder about what it is like for Indigenous researchers who are working in western-dominated contexts, which is yet another attempt to avoid the emotion associated with being in a position of power and privilege as a western academic researcher in this project.

> I feel insecure about who I am – my own identity and how I relate to it….both being non-Indigenous, being western but at the same time a 4th Generation Japanese-Canadian, and also being a student but also a researcher. I am both inside and outside the process. Both a teacher and a learner. Both western and not-western. I find this aspect regarding questioning my identity and my desire to be genuine in representing my identity in going into this training – stressful. I think it is linked to potential experiences of guilt or shame for just being who I am. Again, I wonder if this experience of these feelings is similar to what Indigenous people feel so often – particularly in western-dominated (e.g., research, academic) contexts. (Notes from Field Journal, April 16, 2012)

What I have come to realize is that my position as the researcher requires that I acknowledge who I am and what I bring to this project both as a researcher and as a human being. I have a responsibility to conduct this research in the context of relationships and to maintain a curious, open, and humble stance with

regards to the work I am doing. The quality of my work is reliant upon my ability to listen to and learn from the many teachers who have offered me their perspective and knowledge. I am starting to realize that being humble does not mean stepping back and placing the bulk of the ownership of this project with the Indigenous partners who have been so generous with me; for this would prevent me from acknowledging the profound ways in which my own perspective and worldview have shaped the findings. Instead, I must stand beside and with the Indigenous partners who have shaped and participated in this project and I must take responsibility for all that I am and all that I bring to the project. Smith (1999) provides a summary of some of the challenges inherent in cross-cultural research with a minority culture:

> When undertaking research, either across cultures or within a minority culture, it is critical that researchers recognize the power dynamic which is embedded in the relationship with their subjects. Researchers are in receipt of privileged information. They may interpret it within an overt theoretical framework, but also in terms of a covert ideological framework. They have the power to distort, to make invisible, to overlook, to exaggerate and to draw conclusions, based not on factual data, but on assumptions, hidden value judgements, and often downright misunderstandings. They have the potential to extend knowledge or to perpetuate ignorance. (Smith, 1999, p. 176)

I am realizing that although I have worked in consultation with the Indigenous participants of this project, and have benefited from both the knowledge of an

Indigenous research assistant and committee member, it is impossible for me to be aware of the many ways in which my own perspective has influenced the findings and presentation of this work. As a non-Indigenous researcher working with Indigenous people, I am in a position of power and privilege. My own subjectivity is woven throughout this project and will reflect assumptions, hidden value judgments, and misunderstandings that are tied to my worldview - one of a non-Indigenous western academic researcher. Thus, I acknowledge that what is presented in the writing of this project is my interpretation of the data – the knowledge shared by the participants.

I feel a deep sense of responsibility to ensure the findings of this project benefit WTPC and the communities they serve. I remain curious about how my continued understanding about what it means for me to be a non-Indigenous researcher working with Indigenous people can further increase the validity and usefulness of this project for everyone involved.

Consent and confidentiality. Consistent with Indigenous values, all participants were invited to offer their perspectives of IKT in WTPC through conversations. All participants also provided informed consent and were informed that participation was voluntary and no names or identifying information would be associated with statements without explicit permission. Consistent with Indigenous contexts, confidentiality was always optional for participants because:

"Within Indigenous contexts some people want their voice to be known and want to offer themselves as the genealogy of knowledge unfolds. A common ethical practice within Indigenous contexts is for people to identify where their

knowledge comes from and who their Elders, teachers are. Some people want to be accountable for what they know and where their knowledge originates. Establishing relationships with the people who will participate in the research is recognized as being essential for the success of the project, which depends on their input and wisdom." (Absolon, 2011, personal communication, September 29, 2011).

Approach to Inquiry

In recognition of the observer stance that I held in this project, the limited existing literature on the topic of IKT, and the fact that the expertise on the topic rests with the participants themselves, a qualitative and inductive approach to inquiry was selected for this project. Specifically, an inductive thematic analysis was selected as the mode of meaning-making through data analysis. Inductive thematic analysis has been used as the preferred method of data analysis in similar research contexts. For example McClintock, Moeke-Maxwell and Mellsop (2011) used an inductive thematic analysis with a kaupa Maori (Maori driven) research paradigm in their investigation of access and delivery of child and adolescent mental health services from the perspective of Maori caregivers. Similarly, Macaulay and colleagues (2007) used an inductive thematic analysis approach in their study of knowledge translation within a Mohawk community-based participatory research project. Thematic analysis is a flexible approach to data analysis that offers theoretical freedom and yet can result in a detailed and complex account of the data (Braun & Clarke, 2006). An inductive approach to thematic analysis reflects a process of identifying themes that arise from the

initial open coding of the entire data set included in this study. It differs from a deductive thematic analysis approach where themes are developed based on a pre-determined theoretical framework. Still, I recognize that the themes themselves do not reside in the data, but rather that my own context, values, and assumptions influence the initial codes and subsequent themes that I identify in the data. As such, steps were taken to increase the validity of the findings.

Validity. The actions outlined by Mays and Pope (2000) to increase the validity of qualitative studies guided the approach to improving validity in the present study. Specifically, data were intentionally gathered through multiple methods including conversations and observations and diverse perspectives were sought through intentionally reflecting the diversity of facilitators in the sample (e.g., Master Trainer and Trainer/PE level, range of geographic zones represented, range of levels of experience in facilitation). Respondent validation (i.e., member checking) was sought from Master Trainers throughout the project from co-creation of purpose and questions to design of data collection methods, and to interpretation and reporting of results. All study participants were invited to provide validation of data collected and interpretation at multiple points during the process. A Research Assistant[3] who self-identified as First Nations was also hired to provide additional validation to the initial open-coding of the data until it was determined that an acceptable level of consistency in interpretation was achieved. When differences occurred, we would engage in a conversation until

[3] The external research assistant (RA) who self-identified as First Nations was recruited through an online employment advertisement that was circulated through the general employment and the Aboriginal Student Associations at York University, the University of Toronto, Ryerson University, and McMaster University.

an agreement was reached as to how to define the code. I kept a reflective journal throughout the process of the study beginning from the development of the purpose of the study through to the reporting of the results. Journal entries were made after each conversation and day of observations in my effort to remain as self-aware as possible. This reflection helped me to recognize the reciprocal nature of this inquiry: how my own context was informing my understanding of the process and content of the project, and also how I was being shaped by the experiences and findings of this project. Finally, a clear outline of the process of study design, and process of data collection and analysis are included to provide clarity as to the approach and possible influences of the process of doing the study itself. I recognize that the way that I come to know things matters in what I have eventually come to know from this study (Restoule, Archibald, Lester-Smith, Parent, & Amilie, 2010). I hope that I have engaged in and articulated a process that reflects the level of respect and integrity required to gain knowledge that is valid and meaningful to the participants of this study and their communities.

Study Participants

Master Trainers identified potential participants with the aim of creating a representative sample through the engagement of facilitators from across Canada and with a diverse range of experience in facilitating WTPC. Each of the participants was approached first by a Master Trainer who explained to them the nature of the research project. If the individual agreed to participate, the Master Trainer connected me to that person via e-mail. In total, twelve individuals were

invited to participate and ten of these agreed to participate in the conversations. In recognition of the importance of the “seen face” (Smith, 1999) - conducting the study as much as possible in face-to-face interactions - all local (Ontario) conversations were done face-to-face. The Master Trainer then helped to identify and prioritize which other conversations would need to be completed in person and which would be safe to conduct over the telephone. A total of six conversations were conducted in person with the remaining four conducted over the telephone or Skype. When conversations were conducted face-to-face, I travelled to meet the participant in a location of his/her choice. A total of nine out of the ten individuals were included in the present study: two individuals at the Master Trainer level, and seven individuals at the facilitator level. One individual was excluded from the analysis based on the fact that she had not yet facilitated a WTPC and that she had been given a separate set of questions that more closely reflected her unique cultural context (Inuit). Thus the answers that this person provided were considered to be fundamentally different from those that were included in the present analysis. Although not appropriate for inclusion in this study, the data from this interview may be used to inform future development of a WTPC program specific to this different cultural context.

Study Conduct

During the Spring of 2011, I was invited by the Master Trainers of WTPC to attend a training of facilitators in Toronto. The purpose of this invitation was to gain experiential understanding of how WTPC facilitators are trained, and to begin building relationships with potential study participants. The Master

Trainers introduced me as an outside participant-observer and explained the nature of the potential research project. I actively participated in a number of aspects of the training, observed the process of the training, and began establishing relationships through informal conversations and by hosting a number of participants for dinner in Toronto.

Observation. I observed a Master Trainer as she delivered WTPC in community in the fall of 2011 to my deepen understanding of the process of IKT in WTPC. I recorded observational notes with a focus on the process of knowledge sharing and facilitation used by the facilitator. It is important to note that the focus of the observations was on the *implementation* of the program and in keeping with the ethical guidelines of conducting research about Indigenous peoples, I did *not* gather information about the impact of WTPC, which would involve gathering information about and from the community. Therefore, at no time was identifying information about the participants or the community recorded in the notes and the following steps were taken to ensure the safety of participants: 1. All workshop participants were briefed on the nature of the research project; 2. For the observation of the WTPC workshop, no audio or video recordings were made at any time; 3. Workshop participants and the facilitator were able to request that the researcher stop the observation or stop taking notes at any time; and 4. Workshop participants and the facilitator were able to request to review the observational notes at any time. The facilitator who consented to my observations was provided with a complete copy of the observational notes and was invited to review the notes with the me.

Reflective conversations. Information was gathered through semi-structured interview conversations to help deepen understanding about the process of IKT in WTPC. The questions used in the conversation with participants were developed in close collaboration with members of WTPC and are included in Appendix B. The conversations took place in a range of locations including a Red Cross building, places where participants worked, outdoors on a university campus, over the telephone or Skype, in their home, or in my home. I kept a reflective journal following each of the interviews to clarify my own learning and reflection. All conversations were audio recorded with the permission of the participant. A volunteer research assistant or a professional transcription service then transcribed the recordings. I reviewed all transcriptions with the audio files to ensure accuracy prior to beginning coding and any errors were corrected at that time. The transcripts were then returned to each of the participants in password-protected files and participants were invited to review their transcripts for accuracy. Participants were asked to contact me to confirm accuracy or to request any changes (e.g., remove or change any content), which I completed as requested.

Meaning Making: Data Analysis

Inductive thematic analysis was the method of analysis used to identify meaning from the data. The initial open coding of the data was conducted using NVivo 10. Each interview was created as a new project file and codes were developed independently for each conversation. The transcripts from the Master Trainers were coded after the transcripts from the other facilitators in an effort to

maintain an open a stance during the initial phase of coding. A series of in-person meetings were conducted to provide the RA with training in qualitative analysis and the use of NVivo 10. The RA was provided with a password-protected personal computer and was given the transcriptions for two interviews, which she open coded independently. We then met over a series of days to compare our codes in detail. Discrepancies in codes were discussed and decisions were made as to how to reconcile discrepant codes. Following the review of the coding results, it was determined that the number and types of codes that the RA was developing were not significantly different from the codes that I had developed. The differences consisted primarily of the level of coding for example, the RA developed a code of “language and culture are important”, whereas I developed two separate codes of “language is important” and “culture is important”. In the case where one of us developed a code that was not reflected in the codes of the other, this code was added to the code list.

Initial codes were also shared with a Master Trainer for feedback. The Master Trainer confirmed and validated the initial codes found in the data. A master project file was created that combined the data gathered from facilitators 1 through 7, the two Master Trainers, and the observational notes. Following the creation of the master project file, the following steps were taken: 1) Redundant codes were merged; 2) All codes were hand written onto post-it notes and then manually grouped into themes; 3) Groups of codes and themes were transferred into NVivo 10; 4) Themes and codes were reviewed and verified with transcript data; 5) Relationships between codes and between themes were noted based on

sections of conversations that provided evidence of these relationships; 6) A summary of these findings was shared with a Master Trainer who reviewed, validated, and added her interpretation to the findings; and 7) The codes and themes for each interview were compiled and returned to each participant to review for accuracy and suggested changes. None of the participants suggested changes.

Sharing of Findings

In recognition of the importance of 'sharing knowledge' as opposed to 'surface information' or 'pamphlet knowledge' (Smith, 1999), the Master Trainer within the Canadian Red Cross had early and ongoing participation in the shaping of this project through which she shaped the theories and methods of analyses that informed the way the findings were constructed and represented. I shared the initial codes from the individual interviews with the relevant participants early on (via e-mail with an invitation to engage in a phone conversation if desired) in an effort to remain transparent and engage in an ongoing process of sharing findings.

The comprehensive findings from the study will be shared in full with all individuals involved with the study and a written report has or will be delivered to the Canadian Red Cross to inform the further development of WTPC. I will sit down with the leader of WTPC and with the Canadian Red Cross for a discussion about the findings and to think with them about the relevance of these results to improving their process of delivering WTPC and of creating conditions for communities to take actions in support of their own well being. At no time will

identifying information about the participants or communities be shared without their explicit consent. The findings from this study will be included with other research on this topic with the aim of publication as a book. Study participants will be fully acknowledged for their contribution to the research within any publication resulting from the study. I will also contact participants by e-mail and provide them with a copy of the final written products (i.e., dissertation and book). I will also be inviting the participants to have a phone conversation with me so that I can share with them the process of arriving at the results of the project, a summary of the findings, and plans for further sharing of the results. Findings from this study may also be shared with relevant policy-making officials and any other audiences deemed appropriate by the WTPC and myself.

Chapter 4
Results

The themes identified for each of the four research questions from the conversation and observational data are presented here. The findings from each of the four research questions are presented and were used to formulate the findings from the overarching research question: *What elements and processes in WTPC promote IKT for building community capacity to prevent violence and abuse and promote mental health in Indigenous contexts?* This overarching research question will be addressed in Chapter 5 below.

Question 1: Knowledge Types

"Which knowledge types and elements of the content of WTPC do facilitators find to be most essential to facilitating learning about and transforming understanding of preventing violence and abuse, fostering healthy relationships and improving the mental health of communities?"

Knowledge types. A variety of themes emerged regarding the types of knowledge that facilitators reported as being most important for communities: local and traditional knowledge, lived knowledge, collective knowledge, and the information or content of WTPC.

Local and traditional knowledge. Local and traditional knowledge was conceptualized as including knowledge about or specific to the local context of the community (local knowledge) or the culture and traditions of the people (traditional knowledge). It was described as being distinct or different in each nation or community:

> Their wisdom, their knowledge is different and you need to be humble to recognize that whatever it is that you know, whatever it is that you think you're good at, you probably aren't. (Participant 2)

Having traditional knowledge was associated with cultural identity.

> Everybody has their own cultural experience, traditional knowledge, whether it's a little or a lot, or whether they're in a place of want and know nothing about their cultural identity. (Participant 1)
>
> Speaking your language, going to ceremony, getting a name, talking to elders, knowing how to do that, and singing the songs, and you know, the seasonal changes, and what is our traditional territory? What are our stories? What are stories of the stars, and you know, what are all these things that make us the Indian people that we say we are? (Participant 1)

Facilitators described the people of the community and the elders as the holders and *keepers of local and traditional knowledge:*

> I bring it back to <u>their</u> traditional knowledge and ask <u>them</u>. (Participant 1)
>
> And to the stories. So in your tribe, what did the elders say about that? What do you know, you know? How did they talk about it? (Participant 1)

Lived knowledge. Lived knowledge was conceptualized as including knowledge that was gained experientially. When local and traditional knowledge is acquired experientially, it can be considered a type of lived knowledge. Lived knowledge is embodied meaning that the knowledge does not exist outside of the person; it is integrated with their own perspective and context. For example, it

can include the tacit cultural or local knowledge that guides an understanding about how to be in community.

> Yes, it's interesting, like when I'm - being from that territory there are different things you understand or you know to be. (Participant 9)

Local and traditional knowledge was described as being based in actions (e.g., ceremony, song) suggesting that the sharing of that knowledge is based in actions. Those actions were systematically outlawed as part of the process of colonization creating a gap in the sharing of that knowledge during the time when the relevant imperial policies were in place. Facilitators described how colonization forced knowledge to go underground in order to survive:

> There were enough people alive, you know, in our communities that were diligent enough to say, 'You know, bull crap on this, they outlawed the Sun dance and potlatch in 1885 to all Aboriginal people in Canada.' And in 1951, all of a sudden, 'Oh, that was a useless thing. We're not going to use that policy anymore.' But how many people kept the sweats going? How many people kept the songs going? How many people kept the ceremonies going? How many people went underground to hide so that these things would continue to happen? (Participant 1)

At the same time, facilitators also described how it is the sustaining of that traditional and local knowledge that has sustained the people over time and the validation of that type of knowledge was viewed as being important:

> And another content piece that's really important, looking at the values of that nation because that's transformative in that when people start looking

> at what their values are as a nation, whether it's a [nation A] nation or a [nation B] nation, whatever nation they're in, it validates what has kept people alive for hundreds and thousands of years. (Participant 4)

Facilitators described the importance of sharing lived (and lived collective) knowledge with participants in order to help build relationship with participants:

> Well it's important because there's a very fine line there. There is one line where we do not want to encourage disclosure. There's a fine line where we don't want to bring peripheral histories into it. But I don't think that there's anything wrong with saying, you know what, I do understand this information. I have, you know, some under-- a big understanding of this and, you know, then people will nod because they do too. And I -- people understanding it, it means that I think -- I -- I have felt it brings a closeness within. (Participant 7)

Collective knowledge. Collective knowledge was also mentioned by some facilitators and was conceptualized as being knowledge that exists and is revealed when people speak collectively about a topic:

> And sometimes it's easier in some places than other places because some people are, you know – in history of people who have been discredited and their knowledge has not been accepted, a lot of times that kind of information has gone underground in order to survive, and so, like, there's some level - there is a little bit of fear sometimes, but you – like I work really hard to try to find somebody who knows that, and sometimes if there's no person who can, you know, talk about it, then people talk about

> it collectively – that they know of health and, you know, their worldview because it's very important to validate and to reflect the absolute best part of who people are before you begin talking about these other issues. (Participant 4)

Information and content of WTPC. The knowledge provided through the content of WTPC was also important and was conceptualized as including the information (and explicit knowledge) outlined in the WTPC curriculum and contained in the WPTC manual, materials, and presentations by facilitators.

Important pieces of content or information. Three themes emerged describing the content or information contained in the curriculum or materials of WTPC that facilitators believed was most important for transforming understanding in communities: definitions, frameworks and theories, and action-based knowledge.

Definitions. Facilitators consistently described the sharing of information about naming and defining terms about violence and abuse as being important for participants. Specifically, definitions that include the defining characteristics of a concept were viewed as being important (i.e., the definition of violence, defining the different types of abuse). Information differentiating abuse from discipline was also viewed as being important.

> ... one of the biggest parts is just understanding of what the definitions are. Some people think that that's just such a given but one of the biggest things when we do the training that I see people go, 'Oh, I didn't realize that was emotional abuse, or I didn't realize that pattern'. Understanding the

> definitions, the different types, what the behaviour looks like is really important in preventing abuse because it helps people understand and identify what abuse is and what abusive behaviour looks like in sexual, emotional, and physical, neglect…you know? (Participant 9)
>
> …and I think the [pause 3 sec] sexual abuse part and the discipline are quite impactful, knowing the difference between discipline and abuse. (Participant 3)

Facilitators also told of the importance of descriptive and defining information about processes often associated with violence and abuse including disclosures and duty to report and accommodation syndrome.

> I think the accommodation syndrome being explained is really a good part within the training. (Participant 3)

Definitions appear to be important because they help to name, describe, and differentiate experiences and concepts relevant to violence and abuse in communities.

> A lot of time our communities' behaviours get so normalized that talking down or degrading someone is just normalized, and people don't realize, 'Oh my God, I was raised like that and that is such abusive behaviour' - like they just don't realize how that behaviour is passed over. I think as far as transformative, I think people then go... they have a certain awareness of what that behaviour or abuse looks like and then they can be conscious of seeing it happen in their family, with themselves and their community and naming it; they can start to name it. (Participant 9)

Frameworks and theories. The frameworks and theories included in the curriculum of WTPC were strongly and consistently reported to be critical information by the facilitators. Specifically the frameworks for understanding how and why violence and abuse happens were viewed as being particularly important. These frameworks include the timeline of abuse, which is often presented through a visual and experiential activity where a historical timeline outlines the sequential and cumulative events that reflect the abuse of power and the experience of violence for the community.

> The historical timeline. The historical timeline is the most transformational piece of information that we provide. (Participant 8)

This historical timeline illustrates the layered historical context for present experiences of violence and abuse in community.

> …it's like chaos, you know, and you know this just happened. And then you're organizing it, and sorting it, and putting it into a context and then, you know, people – you know, you talk about it, and then people start realizing that it is really – that everything has a place. And there's, like, that – there are places in First Nations, Métis, and Inuit history, where there's been escalation of violence, and that, you know, people – individual or family or community – our collective experiences put into a bigger context. (Participant 4)

The ecological model, which is a theoretical framework based on the work of Garbarino (1977) and Bronfenbrenner (1979) was also repeatedly mentioned as an important framework. The framework, which is presented in Figure 3 below,

is typically presented visually or experientially in WTPC and includes an illustration of the nested contexts that are interdependent and mutually influential in shaping human development.

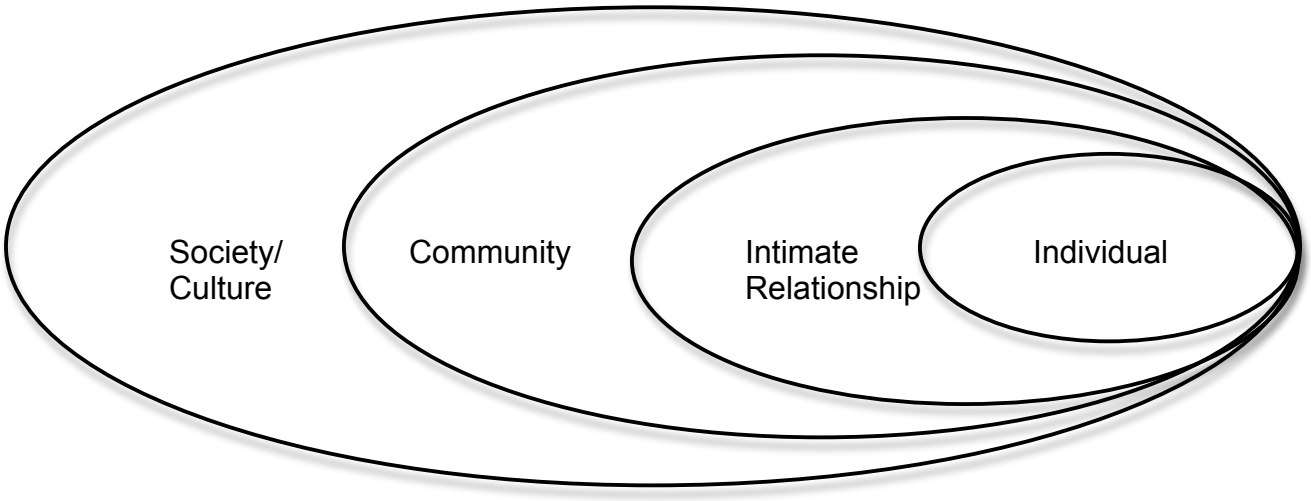


Figure 2: The Ecological Model (Krug et al., 2002 as cited in Canadian Red Cross, 2010, p. 107)

The ecological model is used to describe connections between factors or stressors at the more macro levels (i.e., society and culture; community) can affect and be affected by factors or stressors at the micro levels (i.e., intimate relationships; the individual). Another framework mentioned by the facilitators is the umbrella of abuse, which is a visual presentation tool outlining the concept that emotional abuse can be present on its own in a relationship, but whenever any other type of abuse is occurring, emotional abuse is always also taking place – thus emotional abuse is a unique type of abuse and it is a common factor in all other types of abuse:

> And, like, content-wise, it all unfolds, like you know, the emotional abuse being the foundation…(Participant 4)

Thus the framework and theories appear to contextualize and organize information and illustrate the multiple layers and complexity of how violence evolves, occurs, and impacts communities.

Action-based knowledge. Information about taking action around violence and abuse in community was also consistently reported as being important with feedback that more time or information on this content piece was desired:

> …I think what people are really after are the tools and that comes at the end. And that involves the 10 Steps kind of idea to creating a safe environment and maybe adding more content to that piece. (Participant 3)

More specific tips and steps for dealing with disclosures was also cited as being important content with the observation that it provides a sense of security to participants.

> Participant: -- do you know what I mean? Like, there's a section in the book that deals with dealing with disclosure. Interviewer: Oh, okay. Participant: So it's -- you know, it's lined -- it's -- it's laid out in very specific terms. When you first hear it, you do this and then you follow up with this. And then the next step is this until you get to a point where you have to report or refer the disclosure be it physical or sexual abuse or whatever. Those types of things. So anything that has to do with step by step this is

> what you do, people tend to really like that because it gives them a sense of – a tip sheet is like a -- like a security blanket, I find. (Participant 6)

Important aspects of the content. One theme emerged regarding what facilitators believed was an important aspect or characteristic of the content of WTPC: that the content and materials reflect the community. Specifically, the facilitators told of past learning experiences where the information being shared was not reflective of their own community or experiences, creating difficulty in applying the learning to their own contexts:

> I did a lot of my training online in a different workshop, and I had to translate for myself going, 'This is not my experience,' and I had to go searching for what it might be in my community. And knowing that, you know, even the statistics that are taken are not reflective, because there's some First Nations that, you know, don't participate in elections, or you know. The information is not accurate. (Participant 4)

They contrasted those experiences of disconnection with the information in WTPC, which was described as including the representation of different First Nations and Métis and Inuit communities. Facilitators described the efforts they made to further modify or ensure that both the content and the materials were reflective of the nation or community in which they were facilitating:

> And so we have really good teaching tools, like we actually have really, really relevant teaching tools for different communities. So we have enough of them, like we have 19 video vignettes that go in all different places of the curriculum. And so if I'm working with an urban community,

> if I'm working with an Inuit, if I'm working with the First Nations communities I know which ones I'm going to choose because I'll choose the ones that are most relevant to them, you know. (Participant 8)

Summary

Facilitators described a range of different types of knowledge and content pieces that they find essential to effective learning through WTPC. Local and traditional knowledge was described as being important and being a distinct form of knowledge linked to the local context and knowledge holders. Lived knowledge gained through experience was also viewed as being important. At times knowledge was described as being collective in that it emerges in spaces when groups of people create or recall it. The information contained in the curriculum for WTPC was also viewed as being important; particularly universal information such as the definitions of concepts and theoretical frameworks as well as the more tailored historical framework or timeline. Action-based information was also seen as important to participants. Finally, facilitators mentioned the importance of having the knowledge and content of WTPC reflect the unique context of the community in which they were facilitating.

Question 2: Knowledge Sharing

"Which elements of the process of implementing WTPC do facilitators believe are most important to facilitating learning about and transforming understanding of preventing violence and abuse, fostering healthy relationships, and improving the mental health of communities?"

Many aspects of the process of implementing WTPC were viewed by facilitators as being important to the process of effective knowledge sharing with communities. Specifically themes were identified that reflected the importance of a) aspects of the facilitator; b) aspects of how the information or content is presented to communities; and c) aspects of the macro-processes of *how* WTPC is implemented.

Aspects of the facilitator. Two primary themes were identified regarding important aspects of the facilitator: i) what the facilitator brings (i.e., their context, characteristics, and skills); and ii) what the facilitator does (i.e., actions and approaches taken by the facilitator).

What the facilitator brings. Many aspects of what the facilitator brings to the process of knowledge sharing and implementing WTPC were viewed as important. These reflect aspects of who the facilitator is and the capacity that they bring to the facilitation.

Facilitator context and background. The facilitator's context and background – both professional and personal was seen as important.

Professional context. Multiple facilitators spoke about how they draw upon their training and experience both from the Red Cross and their other professional context(s) when facilitating WTPC:

> Whatever we touch is personal for each one of our participants and because of that and you creating an environment that is conducive to trust people, trust and share. And when that happens, well, I think my training both with the Red Cross and in dealing with situations of crisis particularly

> for Women's Shelter, led me to be able to deal with these issues compassionately and in a way that the person would not over expose himself or herself in front of the group. (Participant 2)

Personal context. Aspects of facilitators' personal context were also significant and viewed as important to the process of facilitating WTPC. In particular, facilitators identifying as Indigenous was repeatedly reported as being central to the process for facilitators and their expression of their Indigenous identity was made often during introductions but also through the use of inclusive language such as using the terms "we" and "our" instead of "you" and "your" when sharing information. Positioning self as an *"Insider" versus "Outsider"* is important and revealing some aspects of personal context appears to be important in establishing a level of sameness with participants:

> And I work with them, and I use a lot of personal experience through this Walking the Prevention Circle. Not a lot, but I do, I want them to understand that I am the same as them. I'm no different. I'm up there talking more so, more than they are, but I'm no different than they are. (Participant 5)

Facilitator characteristics. A number of characteristics or traits of the facilitator were viewed as being important to the process of sharing knowledge.

Flexibility and adaptability. Facilitators reported the importance of being able to be flexible and adapt to different or changing situations, systems, or ways of being in community:

> You might have a plan laid out. You know, day one I'm going to cover this, this, this, this. Day two we'll start with this and cover that. Well, rarely does that happen. (Participant 6)

Compassion. Having *compassion* and being able to take the perspective of participants was valued by facilitators:

> But if I -- that aside, if anybody were to come into my community and start talking to me about these issues, I'd be really standoffish. (Participant 6)

Self-awareness. Self-awareness was also viewed as an important characteristic of facilitators:

> So for me, I have to recognize where, like the particular areas that I know really well and what I don't know. And so what I don't know, I need to ensure that I'm bringing in somebody that does know that so that it can still be facilitated well, and that the factual and the right information still gets out. (Participant 8)

In particular, the ability to be self-aware regarding their own limits of knowledge was important and is connected to a central theme of *humility* on the part of the facilitators.

Humility. Humility was described as a good way of being in relationship with communities. In particular, humility with regards to expertise was seen as critical. The stance includes an understanding, recognition, and valuing of the expertise held by the community and participants:

> I think that I received a general guidelines and I thought and I still think that those general guidelines are valid, that that was experienced because

> a lot of understanding for the First Nations and it was – is basically what you need and respect for their being and that you personally do not believe that you have the answer in any way. I think that anyone that for whatever reason, religious, no matter what was, you know, academic, for whatever reason, you believed that they know best and I think that would be the only barrier to work with these people. Their wisdom, their knowledge is different and you need to be humble to recognize that whatever it is that you know, whatever it is that you think you're good at, you probably aren't. But it doesn't mean that you know better than the community itself. The community itself will always be the expert in themselves. (Participant 2)

In fact, facilitator arrogance was described as being a potential barrier to the effective sharing of knowledge in WTPC:

> I think that anyone that for whatever reason, religious, no matter what was, you know, academic, for whatever reason, you believed that they know best and I think that would be the only barrier to work with these people. (Participant 2)

Facilitator skills. Facilitators require a wide range of skills in order to facilitate WTPC; however, the skills of attunement, responsiveness, and communication with the participants were reported to be central to the effective sharing of knowledge with communities.

Attunement. The value placed by facilitators on understanding and meeting the needs of the community in general was evident in the number of

times it was mentioned in the conversations and also the actions they reported doing in learning about the needs of the communities in which they were working through listening and seeking information from community members prior to going into community:

> It's really interesting. Like I think that we have done really, really good work in that I think that we've done well in listening to community and following their lead. We've done really, really well with that actually. And so where community has said 'This is what we need', I do my most, I work to make that happen. (Participant 8)

Attunement to the participant and group processes was viewed as being critical for the effective sharing of knowledge because it helped to guide facilitator responses to engage participants and manage group process in order to improve learning:

> I know it's hard as a trainer when you know you have to give information out there but you have to be conscious of what's happening and sometimes it's more to get them involved and learning can happen more transformatively with them involved. So they can take the stuff you need to talk about and put it into an activity. (Participant 9)

Attunement was also connected to the idea of safety where facilitators who lack knowledge of and attunement with the community may be more likely to unintentionally offend community members:

> I think I had gone up to one community, I don't know for the sake of confidentiality or whether it matters or not, in [community name] they were really offended that I used the word Aboriginal. (Participant 3)

Not assuming. Connected to both the concept of humility and attunement, facilitators also talked about not making assumptions about the participants and the group (i.e., not assuming participants felt safe or that they have certain knowledge) which reflects a willingness to be attuned to the reality of what is happening with participants and the community at any given time:

> I always say like talk about [inaudible] - I never assume safety. So even though I've done all these things I still never assume that everybody sitting here feels safe or comfortable so you always have to have that on the back of your mind too. (Participant 9)

Responsiveness. Responses to the group that support the effective sharing of knowledge involve a combination of attunement and having the appropriate skills and confidence to manage group processes.

Manage group process. Many facilitators spoke about the importance of having skills or techniques to manage the group process. For example, humour was viewed as an effective and culturally appropriate way to shift the energy of the group. In addition to being able to shift the energy or dynamics of the group both pro-actively and responsively, facilitators mentioned managing divisions and resentment between group members and redirecting the group as being important:

> So I will put in, appropriately, of course bits of humour. A quick one liner that kind of will give people a -- a chuckle. Because what's really important as well, it's not just how people are reacting, but you need to be in touch with the energy of the room. And if it's starting to get too serious or too heartfelt or too tough, you need to know when to be able to -- when a one liner will -- will give somebody a quick jolt of energy or you know, an inappropriate joke (interviewer laughter) might just send the whole process tumbling. So, I mean, that's another thing that I'm really aware. I've -- I've made -- I've been successful, or I've been told that I have been successful at making a very tough subject and making it easy to work with.
>
> (Participant 6)

Facilitator skills in *non-verbal communication* were important to managing the group process and/or the experience of the participants in ways that help the process of learning.

> So you're just standing in the back and they can feel that you're not calling on them. You know? Like it's not you putting them on the spot.
>
> (Participant 2)

What the facilitator does – facilitator actions. What the facilitator does during WTPC clearly influences the process of knowledge sharing.

Recognize and validate the community and participants. Connected the idea of attunement and responsiveness, it was important for facilitators to recognize and validate the community and participants in a number of different domains.

Recognize the diversity of nations and subgroups in communities. For example, recognizing the diversity of nations and of subgroups in communities was important.

> People relate in different contexts and cultures differently. (Participant 9)

Recognize the personal connection participants have to the topic. Also recognizing that violence and abuse is a personal experience – that participants in communities often have a lived and experienced knowledge about violence and abuse was seen as important:

> …no matter of how much you try to guide your conversations to make them more general and less about a personal experience, it is personal. Whatever we touch is personal for each one of our participants and because of that and you creating an environment that is conducive to trust people, trust and share. (Participant 2)

Recognize and validate participant knowledge, expertise and experience. Recognition and validating of participant knowledge or experience was most central in this theme. This recognition and validation was expressed through the explicit valuing of participants as experts and demonstrating that position through inviting and encouraging participants to share their knowledge with the group.

> When you come as a facilitator, as a director, as a consultant, to the communities, you already are coming with the paradigm is that you are the one that knows. And if you can step in the community, and step into the classroom, into that space that is open to you, and immediately take the

> backseat, you change the paradigm and you tell them, ‘I am here to follow, I’m here to support, you are here to lead. I am not the expert about you. You are the expert about yourself. (Participant 2)
>
> Oh, and one other thing I always – I say in my workshops is that I’m going to share information with you, but it's actually you're the expert of your own life and of your community's life, and your experiences in, you know, are critical because it's – you know, by sharing, is what makes this workshop come alive. And then so you may have people in the workshop who have never finished elementary, or junior high, or high school, and you might have somebody who's working on their Masters, or their PhD. There's a whole range of people, so you need to create a space in there where everybody's voice is important and actually critical for them to participate. And so people have told me, "I've never – I've always felt intimidated. I never told anybody what I think because nobody has ever really asked." And so, you know, doing those kinds of things is very gratifying, but I think it’s also very important. (Participant 4)

Providing opportunities and capacity for *participants to have voice* on issues of violence and abuse was also viewed as being important and contrasting to previous experiences for participants:

> Aside from the experiential stuff, like, I'd say just being given a chance to I guess voice their own take on things. They've not -- if they've not ever been given the opportunity or if they've just never chosen to take the opportunity to say something, this workshop often changes that. It not

> only gives them a place to say it but it gives them maybe even the words to express what they want to say. They may have wanted to say something all this time but didn't know who to say it to or how to say it without it being -- you know, without it being a reflection on them, if that makes any sense. (Participant 6)

Additionally, the facilitators *validate the experiences of their participants*; explaining that their reactions are normal (i.e., not pathologized):

> …understand it's going to challenge you, your belief system, and your value system, and understand that, you know, some of these things are going to be confusing, or frustrating, or may make you angry, but those are all normal reactions, you know? (Participant 1)

Recognize and validate community strengths. Another way in which facilitators spoke about recognizing and validating the community was in the recognizing and validating of community wholeness, health, and strength. Facilitators spoke about always beginning processes and discussions from a place of wholeness, health, and strength:

> People – you start breaking it down – but you begin with wholeness and you begin with the history, and then you begin with those big themes, and then you talk about your community, and then you start breaking all of these elements down and the content is very important. (Participant 4)
>
> And another content piece that's really important, looking at the values of that nation because that's transformative in that when people start looking at what their values are as a nation, whether it's a [Nation name] or a

> [Nation name], whatever nation they're in, it validates what has kept people alive for hundreds and thousands of years. (Participant 4)

Facilitate awareness, integration, and contextualization of knowledge. Facilitators are also involved in actively facilitating the participant self-awareness and the integration and contextualization of knowledge in WTPC.

Make connections between content areas. Facilitators told about both making explicit connections between different pieces of content to help in linking knowledge for participants:

> Like it's interesting, I think that at the beginning I would ask many, many questions and then really, really work at helping them to understand how the pieces go together. (Participant 8)

Facilitators also *cue the integration and contextualization of content using questions and small group discussions.* They described using questions to help participants to think about how concepts or knowledge might look in the context of their communities and using small group activities to foster opportunities for participants to begin applying knowledge to their specific contexts:

> Well, what I've noticed that I do actually now, just kind of thinking back again, is when they are in their small groups I give them examples of, okay, well, you're discussing this little piece, how does that little piece look if you were to apply it to your home community? (Participant 6)
>
> So this one community that I live in, we did this and we looked at the broad themes of, you know, racism, the colonization of Canada, and you know the Indian Act, and residential school, and 60's Scoop and looking at

> the issues of more kind of pan-Indianism. And then you know, started having some conversations about, you know, how does this live and breathe in the community? (Participant 4)

Facilitators also use questions to guide participants' reflections in ways that help them to begin integrating the information:

> And I noticed when we get into the types of power and having them reflect on themselves, it's questions that are asked that they don't necessarily have to verbalize an answer, but it gets them to do some critical thinking. (Participant 3)

Direct participant focus to certain content and materials. They also direct participant focus by highlighting certain content areas or cueing and facilitating participants' interaction with the WTPC course materials and tools.

Supporting and engaging in self-care. The process of knowledge sharing in WTPC can be characterized as "difficult learning" (Dion, 2009) which involves asking people to engage with "difficult knowledge" through the exploration of experiences of sanctioned social violence (Britzman, 1998 as cited in Dion, 2009). Difficult knowledge emerges from the experience of moving from what we want to believe toward what we find to be true through the process of learning (Pitt & Britzman, 2003). These experiences of learning can be connected with emotions that are uncomfortable (Pitt & Britzman, 2003). As a result, an important action that facilitators take is both to support and engage in self-care. Facilitator engagement in self-care is important for helping them to cope with the stories they hear during the facilitations of WTPC and also to deal

with any issues that may come up for them as a result of the facilitations. Additionally, cueing and supporting participants is a way of recognizing both the difficult nature of the learning that takes place during the process, and the value of the participants – that they deserve caring and support:

> …if they need, I'll have smudge or, different things for them to kind of brush it all off at the end of the day and the beginning of the day, depending which building we're in, I guess if that's ok. But usually it's ok. And that seems to help. So offering those kind of familiar cultural ways of taking care of themselves helps. (Participant 3)

Focus on youth and future generations. Facilitators described focussing on the future generations as motivation or a reason to engage in the process of WTPC, placing the reason for doing this difficult learning into the context of multiple generations.

> I guess -- I guess one of the things I might -- I wanted to say to you that I forgot is and one of -- these are one of the things that I think helps is when we start to look at what's happened -- I -- like, for me personally, when I really get into this material, I look up on my -- on my -- above my desk here and I've got -- I've got three grandchildren. And one in particular, my firstborn grandchild, I've got a picture of him and I together, and I guess I can relate this to me, but I also think any parent or grandparent can relate this as well is we're healing ourselves for those future generations. That is one of the messages that I try to bring forward because I think it -- it touches the people in a way -- especially the mothers and grandmothers,

> in a way that we do all want better for our children. So taking a look at our past and trying to fix things in a better way for them is really what this is all about. (Participant 7)

Facilitator developmental process. The many skills required to be a facilitator develop over time. Likewise, facilitation styles change over time. Two primary areas that were mentioned for skill development included the aforementioned ability to be attuned to the audience (reading the audience) and then knowing how to respond to best serve the changing needs of the group (e.g., management of the group process):

> …what I've noticed is I've become more in tune with an audience. So I can tell when people are just getting restless if I'm talking too much. If I've -- if I've taken a point and expanded on it too much, I can see people just kind of start leaning back or just, you know, talking to each other or, again, rubbing their face or just getting uncomfortable. So that's when I need to, one, stop talking, first of all, and, two, know what kind of exercises we can do to get the -- you know, we'll break off into another small group exercise to be able to do the next session. Or stop talking, do the exercise that will bring the point home, move on to the next subject. So it's always in tune with what's happening in the room. That's what I've found. (Participant 6)

In addition to developing presentation skills, mastering the content of WTPC is seen as important to developing confidence and comfort with delivery – particularly difficult content that can create fear for facilitators earlier on in their developmental process:

> It was like I didn't have an easy rapport talking about sexual abuse. I could just feel the fear and, you know, like this is – you don't talk about this, you know? And it was – and so I watched [Master Trainer] facilitate it, and then they got through it, and so it took a while to know how – and now, like now a few years later, I can just do it with ease. I… Interviewer: So what has shifted? Like what's different? Participant: Well my knowledge base, and knowing that it is extremely predictable, it is extremely preventable, and that acknowledgement that when [inaudible] happens in the community and how secret it is, and that it's not an isolated experience, and like I'm creating safety for people to talk about it, and kind of – like, having – and weaving kind of several ways that you don't have to disclose your own abuse. (Participant 4)

Also as facilitators gain more experience, they are better able to contextualize and integrate the information they present to participants:

> …in the beginning it was theory, but now when I can create – just like when I can put people's experiences into a context and say this is like the theory behind this, how this works, and there's a comfort in that. Like I feel more capable in that, and so that's really important. (Participant 4)

Aspects of how the information is presented. Knowledge sharing is influenced by various aspects of how the facilitators present information to participants.

Different ways of presenting for different ways of learning. Matching the different ways of presenting with the different ways that participants learn was a prominent theme for facilitators.

Experiential and interactive learning. Facilitators spoke about the importance of experiential and interactive learning as being important and having a "bag of tricks" (i.e., having some techniques or activities) on hand to support the effective sharing of information:

> But the way I facilitate it, I get them joined in. (Participant 5)

Visual presentation. The visual presentation of information was also a prominent and an important way of sharing information:

> I like seeing pictures and understanding it that way. And you know, we're visual learners, so that's the way I am with them. (Participant 5)

Modelling for learning through observation. Facilitators help participants learn through observation by modelling behaviours:

> So that part is important because it's been the most silenced, it's been the most silent, and it's actually – like it's almost – what do you call it? Like modeling? It's modeling how you actually engage in this conversation, and that has a language, and that is predictable, and that it's preventable, and that you know, it's not an issue that doesn't not have to be addressed. And so that is important. (Participant 4)

Use of examples and stories. Illustrating concepts using examples and stories was also reported to be and important aspect of presenting information:

> You know, we need to tell stories to our people so that they get it. And you know, having the visuals, having the – we can't just talk about what Duncan Campbell Scott said – and not have the pictures, and not have the stories, you know? Because on this side, you'll always know, you know, that when we're talking about violence, and abuse, and all of these things that were occurring, you need to demonstrate how did this happen? Where did this happen? When did this happen? You know? And by bringing those things forward. (Participant 1)

Timing of information. Beyond the ways in which information is presented, the timing of *when* information is presented – particularly information about the historical timeline of abuse – was significant to the process of WTPC:

> And so, you know, that sort of that history of violence in the beginning is critical. (Participant 4)

Overarching aspects of how WTPC is implemented. Many aspects of the processes outside of the direct sharing of information with participants are also important to transformational learning.

Intentionality. Of note, the facilitation of WTPC is approached with a sense of intention on the part of facilitators:

> Like you know, just having people put that on paper and have them recognize that self-care is very important before we begin, and that – it's really intentional. And how we look after ourselves, and how we live in our community needs to be intentional. Because violence is systematic and it's

> intentional in the lives of people, and so you know bringing us that idea of intentionality. (Participant 4)

Proactive planning and preparation. This intentionality is most evident in the level of proactive planning and preparation facilitators engage in prior to entering the community to facilitate WTPC. Facilitators spoke often about the importance of doing a lot of "foundation work" which includes actively seeking information and learning about the community both with regards to their history, culture, and any current significant events in the community:

> Well, usually what happens is that I start by talking with someone, the contact person and I try, of course to do as much as I can, of reading and researching about the Nation I am going to visit. Actually, I'll ask the organizer is there anything that I should know. Is there anything that I should know before I come in? Is there, you know, any recent activities? (Participant 2)

This information allows facilitators to have foresight in planning and anticipating community responses to the process of WTPC as well as being sensitive and proactive in how to facilitate to better meet the needs of the community.

Preparing communities for WTPC. In addition to facilitators being prepared before starting WTPC, they told about the importance of preparing communities for the process of WTPC:

> Because what we have learned is that we need to do more preparation beforehand. (Participant 8)

Safety. Establishing safety early and throughout the process of WTPC was consistently mentioned by facilitators as being critical. In particular, establishing safety at the very beginning is needed:

> I really, really like creating a safe environment right at the beginning. I think that's really important. (Participant 7)

Awareness of the potential to do harm. Facilitators told of an awareness of the potential to do harm and even a fear of doing harm in community:

> And I think that the delivery that's been set up is awesome. But every community being different, I just don't ever want to in any way offend people or hurt people. (Participant 7)

Connectedness to the content. Facilitator connectedness to the information was also mentioned as being important to creating safety:

> Whereas if they have somebody that they feel is just sharing the words of that information but doesn't have any relationship to the information, then there's a detachment. And they might recognize the detachment and get a sense of the detachment but there's not safety in detachment. (Participant 8)

Confidentiality and privacy. Confidentiality and privacy can be particularly important in many of the small communities where WTPC is facilitated. Facilitators talked about not only explaining, but actively ensuring and promoting confidentiality and privacy in the workshops in ways that respected participants:

> And I was able to guide them in a very, I hope, compassionate way to outside the room where they could continue expressing their feelings in a

> safer environment that was not putting their information in front of everyone. Because when you deal with communities, you're dealing with very, very small groups where usually everyone knows each other. And a lot of information, you will know as a facilitator that it's better that it stays private. (Participant 2)

Transparency. Transparency about the purpose of WTPC (i.e., educational versus healing) and around the expectations and process of WTPC were widely mentioned as ways of creating safety for the group:

> I'll also let them know that there's an understanding that it's not the easiest. It's going to be a tough journey but there will be, say, measures that will be put in place to -- to make sure that people aren't left, I guess, open and vulnerable. (Participant 6)

> What do you think about in terms of safety as you facilitate Walking the Prevention Circle? Participant: Protection. When we introduce the very first day, I ask them what their expectations are. Why did they come to this? What did they expect that they were going to hear? What did they think they were going to come and do here? And I have my expectations too. I expect that you're going to work hard, that you're going to work together. I expect that you're going to understand this is not about counseling; this is not about therapy, but it's about bringing an understanding of what violence and abuse is. (Participant 1)

Cultural safety through respect for community process. Facilitators spoke about promoting cultural safety by understanding and making clear efforts to respect community processes:

> So being able to adapt the vocabulary, the wording of things, understanding, for example, participation in a different point of view, when you have worked with Aboriginal communities you don't expect them all to raise their hands and they all to be very loud and noisy from the beginning. You can expect a lot of laughter and lot of that but not a lot of people coming for one from the beginning and feeling, you know, well, oh, yeah, yeah, oh, yeah, I'll share, I'll talk. They're not like that, so you're just standing in the back and they can feel that you're not calling on them. You know? Like it's not you putting them on the spot. 'Now it's your turn to respond. How come you're not responding?' You know? It's understanding that it takes their time and when they're ready they will share. (Participant 2)

Engagement of a support person. Finally, engaging a support person (i.e., Elder or counsellor) whose role is to provide a layer of safety and support to participants who may become triggered by the content of WTPC was viewed as critical:

> So what we've always done is made sure that there is an Elder in the room or at least an intake worker, social worker, or a mental health support person who can -- you know, if a person is having a very hard time listening or talking or having flashbacks or, you know, reliving some

> of the abuses that they have gone through, that there is somebody there to help them come back. (Participant 6)

Relationships. Facilitators spoke about the importance of relationships. Building relationships with the community was seen as being central to facilitating learning and transformation.

Taking the time to build relationships. Facilitators told of the importance of taking the time to develop relationships, and beginning to establish relationships at multiple levels in the community before actually going in to facilitate WTPC:

> The whole evolution to why I spend so much time on relationships is because I have seen the importance of that. (Participant 9)
>
> So there's a lot of relationship building with people in different levels, whether it's political, whether it's [inaudible], whether it's organizational, whether it's, you know, somebody from the community who can look forward. There's lots of interactions that you need to have, and you work on both points, like political to – like starting at grassroots. (Participant 4)

Revealing self to build trust. The revealing of information about self and identity during introductions was mentioned as being significant for the process of building relationships and creating trust:

> Trust is one of the big things with your people. In the middle of the territory they need to know where you're from and your family, so that's one of the first things when I introduce myself. So that they know and they feel safe… (Participant 5)

> And then even drawing out people – well just the way, like, relationship building is very, very important and I've been in some workshops where, you know, they go, you know 'my name is [respondent name] and I work in economic development, and I've been here for 10 years.' And so spending a little bit of time, like, you know, doing, 'What's your name?' You know, giving a little bit of information about themselves and letting people practice that, and then letting them introduce themselves to the group. (Participant 4)

Connecting people for collective learning. The facilitators recognized and valued that WTPC serves as a way to bring people together for collective learning and sharing of knowledge.

Small group work as a forum for knowledge sharing. Within the WTPC workshops themselves, small group activities were mentioned as a way for participants to begin sharing their knowledge:

> So what -- what ends up happening is that people look at these things individually with, say, a group of four or five people and they start talking about it and they start expressing, you know, these types of behaviours would come out because of, you know, whatever, being separated from your family. (Participant 6)

Connecting diverse groups of people. Within the workshops, different groups of people come together who would not normally be engaging in discussions together – and the resultant sharing of diverse perspectives creates new opportunities for learning new ways of seeing:

> You can get the Health Department or Child and Family Services, you know, the elders, and people who are not working in the community but live in the community that, you know, are living life and you get all of these different kinds of people together. They can talk about the issue and education from many different perspectives. (Participant 4)
>
> But the different perspectives might give -- and different networks actually will give -- will still give rise to new ideas and new ways of -- of looking at things. (Participant 6)

Mutual learning. Facilitators also spoke about mutual learning where they too learned from the participants:

> I guess I'm just really humble because like I learn in every community that I go in to. I mean I'm a facilitator of Walking the Prevention Circle but I look at it as a beneficial kind of relationship where we're learning from each other. (Participant 3)

WTPC as a mechanism for collective learning across communities. At a more macro-level, WTPC serves as a mechanism of collective learning or knowledge gathering and disseminating learning across different communities:

> And communities said specifically, like I mean I had this comment probably about 10 different times where the wording was different but the message implied was 'You have been doing, this program has been doing prevention education for between 20 and 30 years. Tell us the communities that are successful and what they did to be successful. You know the pathway. So if you know the pathway, can you tell us what that

> is because we'd like to follow that.' And so hence, that was where the 10 Steps came. The 10 Steps came out of us saying we need to define the pathway for people, because we actually do know the communities that have been really successful and we know exactly what they did to do that. So hence, now we actually said 'Let's start there.' And that's reframed things for people. (Participant 8)

Community and Indigenous ownership of the workshop. Part of making WTPC safe and worthy of trust from communities is based on facilitating and ensuring community and Indigenous ownership of the workshops.

Community partnership and collaboration. This ownership is facilitated by establishing community partnerships and collaborations and working closely with a contact person in the community:

> Well, on one occasion we had a community who said, you know, 'well, we do not want to be -- our venue to be right in the community. We want to be outside of the community so people can come there and not feel like, you know, there's eyes and ears around. That they can feel like we're here for a reason and we don't run back to the office type of thing.' So things like that. And the only way to get to know that is to be really working with the -- the contact person. (Participant 7)

Honouring community process. Knowledge shared between the community and the facilitators enables facilitators to honour the way in which communities do things – which is a way of promoting community ownership of the workshop:

> Well, I do like the -- the community link. So we've got right at the beginning, you know, we're -- we're honouring protocols by having a prayer and having somebody from the community speak to the culture and history of the community. So I think that helps the community to own this workshop. It's like this is our workshop, this is where we're from. We're really proud of this, we're really proud of that. And I think that's necessary to be able to ground us in where we're at as far as the community itself. (Participant 7)

This recognition of the importance of the contact person and the community guiding aspects of the implementation of WTPC further reflects humility on the part of the facilitator and is accentuated by the tension between being an "outsider" versus an "insider" which was a prominent theme in the data.

Insider vs. outsider. The process of colonization has created a historical context where Indigenous communities have had negative experiences with outsiders:

> It -- I guess if you -- if you really want to get a good sense as to why that's important, all you need to do is look into the history of Canada and you can ... Any outsider who is going to come into a First Nations community often does not bring, in past experience, you know a positive outcome. (Participant 6)

From this historical context, inviting an outsider into the community poses a potential threat to the well-being and even safety of the community.

Importance of trust. Given this historical context of threats from outsider and the resultant experiences of violence, the building of environments conducive to trust is central to facilitators.

> Whatever we touch is personal for each one of our participants and because of that and you creating an environment that is conducive to trust people, trust and share. (Participant 2)

Still, the historical context creates barriers for trust-building when facilitators are not from the community and thus are in some way "outsiders". . In those situations, facilitators spoke about recognizing and respecting that they are guests in those communities:

> Like I said, basically going into any different First Nation than my own, just recognizing and respecting their way. (Participant 3)

Identifying as Indigenous creates sameness. Still, their self-identification as Indigenous allows them to position themselves as an "insider" thus creating sameness with the community which can increase a sense of safety and trust:

> The thing that stands out for me is, like, this is our community and when I say 'our', it's Aboriginal and I tie myself in with them holistically because even though I may not be from the community I'm still Aboriginal. So I like to come from that perspective, that we have a history here. We've had things happen in our history that is now impacting upon our families, our community, and those amongst us. And until now we've not really understood this, but now here's some information that's going to help us to see where we've come from. (Participant 7)

The importance of demonstrating local knowledge. Facilitators also spoke about letting participants know that they had knowledge of the community. This sharing of the knowledge facilitators gained through the foundational work they do in partnership with the community prior to beginning the workshop serves to again position them more as "insiders" and potentially increase a sense of safety and trust:

> I also let them know that I know what's going on, like, so that they don't look as me -- look at me as an outsider with no idea what's happening in their community right now. (Participant 6)
>
> We all know – like in our cultural values, that when you listen to our languages, there is no place for violence and abuse. You know? And if you say these things in our languages, oh my God it's so much more powerful, you know? (Participant 1)

Summary

Many elements of the complex process of implementing WTPC are seen as being important to the effective sharing of knowledge in communities. As the process of knowledge sharing is relational, various aspects of the facilitators were described as influencing the process of knowledge sharing. Specifically, aspects of whom the facilitators are, including their personal and professional background as well as characteristics such as flexibility, adaptability, compassion, self-awareness, and humility were mentioned as being positive characteristics that helped to improve effective facilitation. Facilitator skills,

particularly the ability to be attuned and to respond effectively to the group and community were also seen as important.

Actions the facilitator takes were also described as being important. For example, recognizing and validating participants with regards to the diversity among communities, participant connections to the content, their expertise, their experiences, and providing them with the opportunity to have voice and to focus on their strengths were critical. Facilitators also helped participants to increase awareness and integrate and contextualize the knowledge being shared by using questions and small group formats for learning. Self-care was seen as important both for the facilitators and the participants and focusing on youth and a younger generation helped to highlight reasons for engaging in “difficult learning”. Facilitators described a developmental process through which they increasingly became familiar with the content, which increased their capacity to effectively tailor knowledge to the unique contexts of communities.

Aspects of how the information is presented were also influential including the emphasis on experiential learning and visual presentation of information. The use of examples and stories to illustrate concepts was mentioned and the timing of the presentation of some information such as the historical timeline was important.

Overarching elements of how WTPC is implemented that were seen as important included the intentionality with which each workshop is facilitated as evidenced by the level of planning that is done prior to the workshop taking place. Safety was widely mentioned by facilitators as being central to the

process and was reflected in both the transparency and the attention given to creating safe environments through engagement of a support person and attention to creating cultural safety. Relationship building was also critical both in terms of building trusting relationships with the community and fostering relationships between participants to facilitate collective learning and lateral knowledge sharing. In fact, connecting diverse groups of people in ways that were safe enough to promote learning was viewed as being a strength of the workshop. Community and Indigenous ownership was also mentioned as being important and was promoted through establishing community partnerships and honouring community process. Finally, the importance of trust was highlighted in a theme of contrasting "insiders vs. outsiders" where creating "sameness" with the participants by facilitators identifying as Indigenous and demonstrating some level of local knowledge was a way in which to increase safety and trust to promote knowledge sharing.

Question 3: Knowledge Tailoring

"Which elements (if any) of WTPC content and/or processes have facilitators changed to make WTPC more relevant to their own community or the communities in which they have implemented WTPC? What guided the changes that they made?"

It should be noted that the responses gained about how facilitators tailor knowledge were somewhat limited by how the question was worded. Reframing the question as asking "how facilitators help communities to take ownership of the workshop and the knowledge" may have elicited deeper and more

comprehensive insights into the process of tailoring information for communities. Still, facilitators described some aspects of how they respond to the unique knowledge needs of communities below.

Make it my own. Facilitators described being given the freedom to adapt WTPC and to "make it their own":

> So it's come a long way, but with that we were also -- at -- especially at the training you were given an opportunity -- we were given a curriculum, the information, the slides, and they said 'now deliver it in a way that you think you'd be able to get the information across in the best way'. (Participant 6)

In fact, the capacity for flexibility to tailor knowledge is built into the curriculum through the provision of an array of teaching tools that allow facilitators to select the tools that are most relevant to the communities in which they are facilitating:

> And so we have really good teaching tools, like we actually have really, really relevant teaching tools for different communities. So we have enough of them, like we have 19 video vignettes that go in all different places of the curriculum. And so if I'm working with an urban community, if I'm working with an Inuit, if I'm working with the First Nations communities I know which ones I'm going to choose because I'll choose the ones that are most relevant to them, you know. (Participant 8)

Although the freedom and flexibility to adapt content is available to facilitators from the beginning, facilitators described the importance of knowing the core content really well before being able to get creative with adapting the content for communities:

> I believe the facilitator has to really know the content. You have to really know that content. That's the only empowerment piece for a facilitator is to know the content really well. Because, you know, I know that you can be creative with some of the work, but you can't get creative until you actually know it really, really well. (Participant 7)

A humble offering stance. Facilitators described taking a humble stance in offering information to participants and recognizing that participants are in the best position to adapt it to fit into their own contexts.

> And that -- being able to give them really general information to -- for them to be able to fit it in their context is a lot more powerful than changing it to fit them at that particular point in time. (Participant 6)

> But when you support and encourage people, and with good and healthy information with the expectation that they're going to use it and live by it, well our kids, you know, will do better because we do better when we know more. (Participant 9)

Facilitators also mentioned they at times intentionally do not change the information presented in WTPC in part because they believe the information is good and relevant for communities:

> There is -- there is actually -- like, the elements at -- as far as the -- the particular bits of -- of information, again, I'm -- I've always been careful about not changing it so much as it's already very -- like I said, very relevant and very good information. (Participant 6)

Additionally facilitators reported they intentionally do not change some information because they believe it gives participants a sense that they are part of a whole if they are receiving the same information across communities.

Tailoring content. A number of themes emerged regarding the tailoring of content in WTPC.

Tailoring the timeline. Although some content pieces were described as being relevant across communities (e.g., definitions of abuse, theoretical frameworks), facilitators consistently spoke about tailoring the timeline to reflect the unique history of the community in which they are facilitating.

> When you're facilitating different things, even the timeline, you're not going to talk about things in the timeline that aren't relevant. You're going to talk about what is the historical timeline of that northern [location name] community because, you know, that's what is going to be relevant. (Participant 9)

Adding or keeping content. Facilitators also spoke about adding or keeping content pieces based on what they believed would be helpful for the community:

> We used to always have the – they picked 12 principles that were common throughout the Aboriginal communities that they visited in Canada, and it was, you know, principles about we live in a spiritual world and a physical world, and that we, you know, that we're always in a constant state of change. Change happens when things are coming together, or when things are, you know, coming apart. And that, you know,

we need to know both. It's necessary to know both, you know, the types of change. So they took that out, but I kept it. [Laughs]

Interviewer: Okay. And how come you kept it?

Participant: Because it's grounding, and because one of the things was that if you are – when people decide to set out on a journey of self-help, that they will be aided, that's true. (Participant 1)

Often, facilitators described drawing upon knowledge gained through their own professional contexts:

I think the suicide prevention piece, I've added a little bit there. And also the belief system, I've kind of made a different kind of activity for that. And the grounding exercise, before we go into the heavy piece, I think when we get to the sexual abuse part they usually will do a grounding piece before we go into the heavy part and that helps a lot. (Participant 3)

Tailoring the knowledge sharing process. At times, facilitators described tailoring the process of sharing knowledge by developing their own teaching tools and demonstrations; tailoring the teaching tools or method for presenting information (e.g., orally versus visually); and simplifying or clarifying the language to make the content more relevant and accessible to community:

There's another part where they don't have pictures of the residential school. I do. I pulled them up and I do. There's those two things that when I talk about the five generations of time, I draw that out so that people can see themselves where they fit in this timeline. (Participant 1)

> The other thing I do is I tailor my Power Points too. I would go in and - you reminded me of that when I started to think of that - I always look at my PowerPoint when I go with different audiences and sometimes our language is not clear so I'll make clearer. Sometimes I'll just put the word down and put a couple of points and then I'll explain it instead of having a definition up there. (Participant 9)
>
> You know, I might – you know, not change it but simplify it maybe a little bit more for each community, whichever community I'm in, right? (Participant 5)

What guides the changes being made? When facilitators tailored the content or process of sharing knowledge, they described relying on their understanding of the culture and way of being in community:

> So being able to adapt the vocabulary, the wording of things, understanding, for example, participation in a different point of view, when you have worked with Aboriginal communities you don't expect them all to raise their hands and they all to be very loud and noisy from the beginning. (Participant 2)

They also listened to knowledge and requests directly from community to help guide the changes they made:

> Participant: They have agreements that are not there and there are some agreements there that do not apply [inaudible] to the Inuit.
>
> Interviewer: So you modified the timeline then?

> Participant: Yes. Well, that has always worked. So you modify it with the help of the community. So you know that it reflects their history. (Participant 2)

Facilitators consider literacy levels when deciding how best to present knowledge in ways that are relevant and accessible as there is a recognition that reading is traditionally not how knowledge has been shared in Indigenous communities:

> It's a delicate process in First Nations communities. Another thing that really has to be considered is the level of literacy in our communities. So there has to be a way of transferring knowledge through other means than by, oh -- oh, yeah, here's the report, tell us what you think. (laughs) So, you know, knowledge transfer in First Nations communities has always been oral, experiential, you know, hands on, and I think that has to -- that's not -- that's not just because people like learning like that. In First Nations communities, that's how people learn. Espec-- I mean, in today's context, yeah, literacy plays a big part, but traditionally that's just how it's always been done. (Participant 6)

Other participant traits such as age, maturity, and the generational context in which participants live also guide the ways in which facilitators adjust the content or process of sharing knowledge:

> Like, there's no age limit. I think they have to be 18. We had a couple of really young ones in there.
>
> Interviewer: So then how did you change that for them?

Participant: Yeah. Yeah. You know, you have to be mindful of their -- their cognitive ability and how much of this can they actually take. (Participant 7)

Because the older people kind of hold it within and they won't allow themselves to talk about things so they kind of ignore it. Like, my mom's generation full residential school participation, nope. That's why it was so hard for them to do their -- their independent assessment [inaudible] because they -- they were -- it was the norm to have these things happen and then to hide them. The secrets were acceptable in that generation more so, I think. I could be wrong, but I think.

Interviewer: So there seems to be different sort of barriers in different age groups.

Participant: Yeah, different barriers with different age sectors. (Participant 7)

Summary

Facilitators described a tension between both modifying the content and delivery of knowledge in WTPC and at the same time keeping the content consistent or not modifying it. In particular, some content was typically modified such as the timeline and some elements of the process of sharing knowledge. These modifications were based on the unique cultural and social context of the community as well as specific aspects of participants such as generational context, or literacy levels. Still, facilitators intentionally did not modify some content that they felt it was both relevant to community and they believed the

consistency helped to create a sense of universality or connection between communities.

Question 4: Barriers & Solutions

"What barriers have facilitators encountered that they believe prevent them from delivering WTPC in ways that create the most effective learning and impact in their communities? What solutions do they propose to address those barriers?"

Facilitators described a range of barriers and solutions with regards to the delivery of WTPC in communities.

The historical context and legacy around learning and education. A major theme identified as a barrier to the effective delivery of WTPC has to do with the harmful historical legacy surrounding learning and education in Indigenous communities. This legacy has created barriers at many levels for the effective sharing of knowledge in communities. For example, the historical use of education as a systematic tool for colonization has resulted in situations where reminders of school are seen as negative:

> I don't like seeing somebody in front of me with a great big binder in front of them and then asking me questions like school back in the day when, you know what? Hello, you've got the answers right in front of you. (Participant 5)

Also, the process of colonization comprised of the discrediting and non-acceptance of non-westernized knowledge to the point where the expression and sharing of such knowledge was met with violence. As a result, local and traditional knowledge (e.g., around the strength and health of communities) was

forced to go underground in order to survive. This process created barriers for both recalling and creating safety around the sharing of knowledge to benefit communities:

> And sometimes it's easier in some places than other places because some people are, you know – in history of people who have been discredited and their knowledge has not been accepted, a lot of times that kind of information has gone underground in order to survive, and so, like, there's some level - there is a little bit of fear sometimes, but you – like I work really hard to try to find somebody who knows that, and sometimes if there's no person who can, you know, talk about it, then people talk about it collectively – that they know of health and, you know, their worldview because it's very important to validate and to reflect the absolute best part of who people are before you begin talking about these other issues. (Participant 4)

The absence of understanding about community strengths and needs at the government level was described as a barrier for communities in applying the knowledge gained through WTPC:

> People go, 'Well, I didn't know that,' and even sometimes they go, 'Well we don't even do programming in this area because federal funding is for this, for this, for this, but this is really our need.' And the conversation goes, 'Well how can we – how do we start doing work in this area still following the rules of funding, but make it applicable to our situation?' (Participant 4)

Facilitators spoke about how the resistance non-Indigenous people can have toward understanding the historical and current political realities of Indigenous people can pose a barrier to the process of knowledge sharing in WTPC:

> And uh [hushed tone] non-Native people are a challenge.
>
> Interviewer: Tell me more about that. I'm curious.
>
> Participant: They can't – they're angry at the onset sometimes to – you know, like, "Indians are always whining and complaining," you know? But they don't want to hear the raw truths about Indian policy, about experiences, and we don't live on free land. You know, our people are the only people that are homeless in our own land. (Participant 1)

Facilitators suggested creating partnerships and doing more outreach to non-Indigenous people as a potential solution for increasing understanding in non-Indigenous contexts:

> Partnerships within, like – the Canadian Red Cross we're in a position to create a partnership with somebody like [organization name] Child and Family Services where we will – like, be orientation, or you know, Indian expectations 101. [Laughter] You know? Like it's kind of funny. But, you know, we need to share that workload so that we're teaching, you know, and doing a lot of outreach to non-Native people and to our younger generation too. (Participant 1)

Colonization is deeply damaging to the spirit of Indigenous communities. The legacy of colonization resulted in feelings of guilt and shame as well as a loss of

integrity for many communities which poses another barrier at an emotional and spiritual level:

> You know? And if you are talking about the spirit of a whole people and God is watching them, how much guilt and shame do those people have? So where is their power? Where is their integrity? Where is their will to live, you know? (Participant 1)

Readiness and safety for discussing the content of WTPC. Given the context surrounding violence and abuse in Indigenous communities, it was not surprising to find that facilitators described a lack of readiness to discuss the content of WTPC as a barrier. They described participants' experiences of fear around the possibility that discussions on this topic could be safe and not do harm in community:

> I've run into that hurdle before where communities have said, oh, well, you know, it's triggering. (Participant 7)
>
> Well, safety is really, really critical because people are not going to come there unless the discipline happens right at the beginning. People see the content, they see the agenda and they're like, 'yikes, I don't want to go there. You know, what's going to happen to me as a person?' You know, whatever is going on in their own personal mind. (Participant 7)

At the same time, facilitators described that violence and abuse is in the dialogue of Indigenous communities already. This shift toward talking about colonization (in part reflected through the Truth and Reconciliation movement) reflects a growing willingness to talk about violence and abuse:

> Because abuse is violence and abuse is not something that we sit at the table and talk about over coffee, but you go to any Indian gathering place and you just sit down, close your eyes, and just listen. What are people talking about? You know? And a lot of them are talking about experiences, and a lot of them are talking about diabetes, gang violence. You go to a powwow, you go to a feast, you go to a conference, an assembly of any kind of First Nations people and you just sit, close your eyes, and listen. That's what you're going to hear. Interviewer: So it's in the dialogue already. Participant: Yeah. Yeah. Ten years ago we were never at this place. (Participant 1)

Given the challenging nature of the context and the complex historical context surrounding conversations on the topic of violence and abuse, facilitators are aware that it is a challenging and delicate process to share knowledge safely on this topic in community characterized by difficult learning:

> It's a delicate process in First Nations communities. (Participant 6)
>
> Well our old people said. If your tummy is not full, you can't concentrate. You can't see. You can't – you don't look good, is what they say. You don't see good. And this is very draining, draining energy material to learn and to teach… (Participant 1)

Facilitators described wanting to have more nuanced understanding of individual communities perhaps because it could assist with the relationship between facilitators and the community which viewed as being critical the trust

and safety required to help communities feel ready to discuss the content of WTPC:

> I would also suggest a better understanding of First Nations communities individually. (Participant 6)
>
> …when you're bringing this kind of material in, that you need to at least have some kind of a relationship built, which is why we work very hard in the beginning of building that relationship. Now, I know [name] talks about that intensely and she does a great job at that. You know, she has outlines of steps about what do we do to take -- to really get to know the community when we're working with them. So we can kind of remove some of those barriers right -- right at the beginning, at least with the host. And -- but I think and feel that that relationship is – has a hand on it. It's always difficult to bring someone completely strange into a community and -- because there's so many trust issues there. (Participant 7)

The process and follow-up support provided to community after WTPC was also a strong theme identified as being important to facilitators. Specifically, they described recognizing that WTPC is not just a 3-day workshop and that they must ensure that communities have the capacity to create safety for any delayed impacts of WTPC:

> And I think that's another barrier that we have to be very mindful of is once we build -- once we build that kind of a -- a presence in the community, we can't just go away. (Participant 7)

> There has to be an understanding of the resources that the community might have to be able to respond to something like this. (Participant 6)

Resource investment: treasure, talent and time. A prominent theme identified as a barrier to the effective delivery of WTPC was resource investment both in terms of a need for more financial resources and increased human resources:

> Obviously money. But there needs to be resources there to be able to hire people or to be able to get the human resources, like, the properly trained people to deal with this type of thing. So it's -- you know, when I say "resources", I mean the whole -- the whole gamut, money and people. (Participant 6)

A lack of resources appears to be presenting challenges to meeting the desire for wider promotion and dissemination of WTPC.

> I really wish it was out there, I really wish we could have the funding so that it's out there in the communities. (Participant 5)
>
> They do not understand it. It's not promoted out there. It's not. Nobody knows about it unless I go around and tell them, and the majority of the time I'm telling them about this that I do that I'm trained in to do, but I have to do my regular job too because I'm getting paid for my regular job, and I'm throwing this in there as I'm talking to this class about something. You know? And they're not understanding that it's out there. They really, truly – it's not promoted. It's not promoted enough around this area. (Participant 5)

Additionally, the ***geographic isolation*** of many communities presents a barrier because travel to more rural and remote communities requires both additional financial resources and time:

> Another barrier is geographic location. Like some of our communities, when I think about, like going to [community name], which is on the Arctic Ocean on Baffin Island and you can only get in if you go on the plane with the RCMP and the post office guy, who goes in once a week. And so hence it's kind of like going there, it's kind of like okay so here's the day that I'll fly to Montreal; and so [city] to Toronto and Toronto to Montreal and then Montreal to Iqaluit and then it's kind of like and then I stay there for a night because then the next day is the day that we go into [community name]. And so then they've hosted you in the community for two days before they brought together all the people to do the workshop sort of thing and that worked, but then the next was the day when they come back by the plane sort of thing so then I can go out. And so hence, the timeframe that it takes when you're looking at really, really isolated places, it's a huge commitment. It's a huge commitment to make to have that timeframe to go in to do an education program, you know. So that's a barrier. It's a big barrier. (Participant 8)

Finally, In small communities there can be a fear around reporting abuse because individuals are concerned about the lack of anonymity in reporting and what the repercussions of reporting might be:

> ‘Oh, I’m not going to get involved,’ because they don't want the repercussion. They don't want to know what's going to happen. They think their name's going to be in there. They're – you know, and if they live in the community, it's going to come back on them. (Participant 5)

Logistical challenges. Facilitators also described a range of challenges regarding the logistical aspects of delivering WTPC. Specifically, they mentioned challenges around space, transportation, and time.

Space. When working in smaller communities, the lack of choice in available spaces can pose a challenge, particularly when the space available is not psychologically safe because it carries negative meaning for participants:

> Like, say, if I were to hold -- if I were to hold a -- a workshop here at the -- Child and Family has a -- has a conference room with, you know, SMART Board and all the doodads that would help a presentation go very smoothly. But if -- if I were -- if a parent were in there who had negative experiences with Child and Family, right away you have, again, a -- a wall or something that comes up. And I've actually had that happen before where ‘I just don't like this place, I don't like this place, I don't like being here’, those type of things. (Participant 6)

Additionally, there may be a lack of physically safe space – particularly when a community is actively experiencing physical violence:

> Participant: I can't go and talk about Walking the Prevention Circle in a place where gang activity and gang violence, and there are bullets flying. (Participant 1)

Transportation. Facilitators described also problem-solving with communities regarding barriers around transportation – ensuring participants are able to physically get to workshops each day:

> And then -- then of course, you know, like, even at the level -- like, whenever I've done anything with seniors, it's even transportation. Like, making sure how do people get there, you know. Like, they may want to get there, but transportation can be a big issue. That's definitely a barrier. (Participant 7)

Time. Many facilitators commented on the challenges of delivering the content within the limited time available for the workshops. In particular, there was a desire to spend or have more time on working with communities to develop solutions:

> They want more of the 'to do' of how to turn it around, like it seems like they're just starting to get their brain kind of on the flip side of how we're going to address all of these barriers so when we get to the developing safe community's checklist and all that kind of stuff, it seems like we're running out of time. (Participant 3)

Organizational level barriers. Some barriers appear to exist at the organizational level (i.e., at the level of the Canadian Red Cross). Given the dynamic and evolving nature of the WTPC content and materials, facilitators mentioned ***communication systems and jurisdictional challenges*** with regards to ensuring consistent access to the most up-to-date content across all regions in Canada:

> And so it's kind of hard to have a core place where all of the materials can be kept and kept updated. So, when the [region A] office was arranging for me to go somewhere, I had to dig through my stuff and scan it and send it to her because she didn't have it and she didn't know where to find it whether electronically or hard copy. Whereas, up in [region B], she was so organized, she put the best book together for me and I didn't have to do anything. So I guess the just from the admin side of things, having one place where everything can be kept and kept updated. (Participant 3)

Additionally, creating the organizational capacity to build ***systems to allow for greater connection and ongoing support of facilitators*** was also mentioned as a potential solution.

> Just relationship building, time to spend time with other people that are doing the work you do. It's important. And that's a barrier because they're just off working and doing their own thing. They don't feel connected to a bigger thing. (Participant 9)

Still, many facilitators spoke about their gratitude and praise for the Master Trainers and other Canadian Red Cross staff.

Summary

The barriers and solutions mentioned by facilitators with regards to being able to effectively deliver WTPC in communities reflected elements of opportunity, capacity, and communication. The historical legacy of colonization – specifically with regards to the discrediting of non-western knowledges and safety around education, resulted in systemic and cultural-level barriers to

accessing local knowledge and creating safety around learning. Additionally, a disconnect between government funding and the needs of Indigenous communities as well as a lack of understanding in non-Indigenous peoples were also recognized as barriers to the process of knowledge sharing in WTPC. Facilitators described the importance of building partnerships and of having deep and nuanced understanding of the communities in which they are working. Capacity in terms of adequate funding and human resources was also mentioned as were the logistical challenges of finding adequate suitable space to hold a workshop and arranging for transportation of participants. At the organizational Canadian Red Cross level, facilitators mentioned a desire to have more capacity for coordinated communication across the country. As was summarized by one facilitator when "…there's money in place, there's people in place, opportunity in place, and then you know, people can – it can happen." (Participant 4)

Chapter 5
Discussion

It has taken a great deal of strength for Indigenous (First Nations, Inuit, Métis) people in Canada to survive the pervasive theft of land, resources and wealth that derives from the exploitation of those resources. Additionally the comprehensive attack on language and culture had a profound effect on people's capacity to construct a positive understanding of themselves as Indigenous people. This possession of stolen land and destruction of identity and self-sustaining and traditional ways of living, is the ongoing legacy of colonization. In Chapter 1, I summarized some of the history of colonization and how it created layers of harm for Indigenous peoples. These layers of harm are ongoing and have led to a disproportionate number of Indigenous people living in poverty and conditions of economic oppression (Greenwood & de Leuww, 2012; Truth and Reconciliation Commission of Canada, 2012). The history of colonization has also led to disruptions of family and community relationships and resulted in high levels of multi-generational abuse in many Indigenous communities (Bopp, Bopp & Lane, 2003; Jaffer & Brazeau, 2011; Maracle, 1993 as cited in Health Canada, 1997; Smith, Varcoe, & Edwards, 2005; UN, 2002). The influence of this abuse on the wellbeing, mental health, and the social determinants of health for many Indigenous communities are profound and evidenced by disproportionately high rates of physical and mental illness, suicides, and addictions (Kirmayer et al., 2007; Office of the Chief Coroner Ontario, 2011).

As a non-Indigenous western researcher, I acknowledge that the very act of conducting this project has taken place within the context of colonization described here. Throughout the project, I have struggled to take full ownership of

the ways in which I try to avoid the uncomfortable emotions that come with being in a position of power and privilege as a western researcher. I have been honoured to be relying on the experience and wisdom of the Indigenous leaders of WTPC and an Indigenous research assistant and committee member. Still, it is impossible for me to be aware of the many ways in which my own perspective is weaved throughout this project. My subjectivity will reflect assumptions, hidden value judgments, and misunderstandings that are tied to my worldview - one of a non-Indigenous western academic researcher. Thus, I acknowledge that what is presented in the writing of this project is my interpretation of the data – the knowledge shared by the participants. This acknowledgement is especially important given the specific influence of colonization on the privileging of western knowledge and worldview described in Chapter 2 above.

In Chapter 2, I stated that the process of colonization de-valued, damaged, and destroyed much of the sharing of Indigenous knowledge by privileging the imperialist perspective and positioning western knowledge as being superior and the only valid way of understanding the world. Policies and acts of colonization including the residential school system were designed to systematically eliminate the sharing of local and traditional knowledge. They introduced to many Indigenous children the lived experience of violence and abuse while damaging intergenerational communication and blocking the sharing of knowledge about identity, culture, parenting, health, and the lived knowledge or experience of safety and validation.

Isolating and attempting to break peoples' spirits by breaking down their knowledge of their identities and the rich cultural contexts into which they had been born created critical gaps in understanding about how and why communities have been led to places of violence and abuse. For example, the ongoing oppression of Indigenous people, pervasive racism, and the refusal of non-Indigenous people to acknowledge and take responsibility for our role in the act of colonization, may lead many individuals (Indigenous and non-Indigenous) to wrongly place blame for problems of violence and abuse on Indigenous peoples themselves. By blaming Indigenous peoples for their problems, non-Indigenous people can avoid the uncomfortable emotions that come from taking responsibility for being in a position of power and privilege associated with the role of colonizer. In addition, Indigenous people may experience internalized racism and oppression leading them to believe that they are somehow deserving of such violent acts (Lavallee & Poole, 2010). The perpetuation of such attitudes is facilitated by ongoing isolation and oppression of knowledge, preventing us from connecting the presence of violence and abuse in communities with the presence of ongoing practices of colonization. Due to the role that colonial practices of isolation and oppression of knowledge has played in creating the current challenges with health, violence, and abuse in Indigenous communities, effective solutions must draw upon and reflect an Indigenous understanding of health and be rooted in connection and sharing Indigenous knowledge about healthy child development (Kaplan-Myrth & Smylie, 2006; Stephens, Nettleton, Porter, Willis, and Clark, 2005).

The sharing of western-scientific knowledge among researchers, practitioners, and policy-makers in a process of knowledge translation (KT) is recognized by western researchers and policy-makers as a key factor in improving approaches to preventing and dealing with abuse and related mental health problems (CIHR, 2008; Barwick et al., 2005). Western perspectives of KT consider "knowledge" as largely resulting from western scientific research (CIHR, 2008). In contrast, the creation and application of Indigenous knowledge is viewed as being "participatory, communal and experiential, and reflective of local geography" (Smylie et al., 2003, p. 141). These differences suggest that the process of sharing knowledge in Indigenous contexts or through Indigenous Knowledge Translation (IKT) is qualitatively different from the western concept as outlined by CIHR. In fact, IKT has been defined as "Indigenously led sharing of culturally relevant and useful health information and practices to improve Indigenous health status, policy, services, and programs" (Kaplan-Myrth & Smylie, 2006, pp. 24-25). Indigenous people and western scientists (CIHR, 2009; Martin et al., 2006) have articulated a clear need for understanding IKT; however, research on this topic is lacking. The WTPC program presented a unique opportunity to learn from a promising model of IKT that is promoting community capacity for violence prevention and mental health promotion across Canada.

The aim of the present project was to answer the question: "What elements and processes promote IKT for building community capacity to prevent violence and abuse and promote mental health in Indigenous contexts?"

Witnessing how knowledge is shared during the facilitation of the program in one community and engaging in conversations with a range of facilitators helped me to answer this question.

Understanding both the historical context and its impact on knowledge is important for understanding the findings of this project and the ways in which WTPC engages in IKT to create change within the context of the ongoing legacy of colonization. Specifically, the process of IKT in WTPC appears to counter the layers of harm from colonization by creating layers of safety in the process of sharing knowledge to strengthen communities (Cardinal, personal communication, June 17, 2013). In the following section, I first describe the layers of harm that were created through colonization and then I describe the ways in which the process of IKT in WTPC creates layers of safety to counteract some of those harms. I then describe how the process of countering layers of harm with layers of safety is reflected in the results related to: 1) knowledge types and the content of WTPC, 2) the process of knowledge sharing through the implementation of WTPC, 3) the tailoring of the content and delivery of knowledge, and 4) the identification of barriers and solutions to effective IKT in WTPC. This is followed by a discussion of what the results suggest with respect to further understanding the process of IKT and then I will describe the implications of these findings. The chapter ends with a concluding statement highlighting the significance of the project as a whole. The results and interpretations of the findings are informed and guided by the perspectives of the Indigenous leaders of WTPC and an Indigenous research assistant. Still, I wish

to acknowledge that what is written here is my own (non-Indigenous) interpretation of the data.

Countering Layers of Harm with Layers of Safety

Layers of harm. Many aspects of colonization have contributed to lasting barriers for communities that prevent them from engaging in IKT in ways that address issues of violence and abuse. Colonialism is characterized by the element of division: European and Others; Colonizer and Colonized; vocal and silent; valid and non-valid; historic and pre-historic. "Dominant discourse has created a disconnect among us that separates us from our surroundings and from one another" (Martin et al., 2006, p. 39). The result is ***isolation:*** 1) in the physical realm by forced relocation to isolated communities and the removal of children from their families; 2) in the social and cultural realm through the systematic oppression of stories and culture within and across generations; 3) in the psychological and emotional realm through the ongoing legacy of trauma and violence that often results in dissociation and fragmentation as a method of survival; and 4) in the spiritual realm by banning cultural knowledge and ceremonies that served to strengthen the spirits of the peoples. Isolation at these many levels damaged relationships and created silence: between family members, community members, nations, and Indigenous people as a whole. This silence is kept in place by shame that is reinforced by ongoing racism and systems of oppression including the Indian Act. The silence is a result of the many layers of harm that have occurred over time. It perpetuates patterns of

violence and abuse because it prevents communities from sharing knowledge in ways that create health.

Isolation in the physical realm includes the forced relocation of Indigenous peoples from their lands and the removal of children from their families. In Indigenous worldview, the significance of land goes beyond simply being resources for consumption. Land is interconnected with self and it is an important context within and for which knowledge is developed (Ermine, 1995). By forcibly relocating Indigenous peoples away from their lands, both the people and their knowledge becomes isolated and de-contextualized. Further compounding the isolation was/is the removal of children from their families (e.g., to residential schools, through the 60's scoop, ongoing issues with child welfare). This isolation of children from their families, communities, and culture destroyed relationships, which compromised the fundamental way in which knowledge is shared from generation to generation. The result is another layer of isolation and silence between children and their families, communities, and cultures.

At a more social and cultural level, the systematic ***invalidation, de-valuing,*** and ***oppression*** of local and Indigenous ways of knowing and languages of knowing was supported through the imposition of a Euro-centric imperialist system of education and policies aimed at "killing the Indian in the child" (Harper 2008 as cited in the Truth and Reconciliation Commission of Canada, 2012, p. 81). This invalidation, de-valuing, and oppression of language and knowledge forced critical knowledge for health and well-being to go underground and much of it was lost. One of the ways in which knowledge and

knowledge sharing was systematically destroyed was through the residential school system. In the residential school system, education itself was used as a tool for colonization and was a vehicle through which many Indigenous people experienced physical, mental, emotional, spiritual, and cultural violence. In essence, ***the sharing of knowledge through education became fused with experiences of violence and abuse***. It is thus not surprising that levels of trust and safety around learning and education have been deeply damaged for many individuals and communities. The common paradigm where outsiders come into community as experts only further perpetuates the invalidation and discrediting of people's knowledge and experiences, and is evidence of the ongoing process of colonization today.

At a psychological and emotional level, the ability to share knowledge about health is further damaged by the effects of ongoing legacies of violence, abuse, and trauma. The stories of violence, abuse, and trauma experienced by Indigenous people are vast and horrific (Truth and Reconciliation Commission of Canada, 2012). Dissociation and fragmentation at a psychological and emotional level can occur following traumatic experiences (Nijenhuris & van der Hart, 2011). Dissociation is characterized by division and a lack of integration between parts of self and experience (Nijenhuis & van der Hart, 2011). The term "unclaimed experience" was used by Cathy Caruth (1996) to suggest the paradoxical response in trauma of enduring a painful experience but "being unable to know just what has happened or why it is important to one's present." (as cited in Pitt & Britzman, 2003, p. 758). These difficulties with integrating

aspects of self and experience further perpetuates the silence and isolation at a psychological and emotional level within the individual.

Finally, at a spiritual level, the banning of ceremonies and the sharing of cultural knowledge damaged a fundamental way in which knowledge is shared and created to strengthen the spirit of the people. Both knowledge and health in Indigenous contexts consists of a spiritual dimension (Ermine, 1995; Vukic et al., 2011). Knowledge in these contexts is shared in a participatory manner and thus by banning ceremonies and other methods of sharing cultural and spiritual knowledge, damage was done to the ability of Indigenous peoples to experience and promote health and well-being in themselves and their communities.

In summary, colonization served to create layers of harm at many levels for Indigenous peoples. The resultant isolation and silence prevents communities from sharing knowledge in ways that create health.

Layers of safety. The approach taken by WTPC creates a paradigm shift for communities, which counters the layers of harm by creating layers of safety (Cardinal, personal communication, June 17, 2013). Safety is established through a decolonizing and Indigenous-led process of IKT. To work against the invalidation, de-valuing, and oppression of ways of knowing and languages of knowing, there must be a validation and valuing of the experiences and knowledge of Indigenous peoples. Distrust in education must be recognized as a wise and adaptive response to the violent forms of education experienced by many communities. Trust is established with careful attention to creating safe

learning environments based in recognizing and inviting Indigenous-led knowledge to be shared in a context of connectivity and trusting relationships.

Safety through sameness. The fact that WTPC facilitators identify as Indigenous and position themselves as insiders (e.g., through use of inclusive language that implies shared experience and through demonstrating lived or local or traditional knowledge), helps them to establish a level of sameness in relationship with community. This sameness facilitates the building of trust, which is important for safety. Trust has been found to be critical to the successful translation of knowledge, particularly when knowledge must transfer across different social contexts (Brachos, Kostopoulos, Soderquist, & Prastacos, 2007; Levin & Cross, 2004). Although there are various theories about the nature and development of trust in relationships, Kramer (1999) suggests that initial distrust can occur when in-group members presumptively distrust out-group members. Thus, it is easier to trust people within one's own social context because we tend to be more familiar with their expertise and experience, which increases confidence in our ability to judge the validity of any knowledge that they share with us.

The positioning of WTPC facilitators as insiders or in-group members appears to be qualitatively different when the facilitator is from the community in which they are facilitating WTPC than when they are facilitating in a different community or nation where the degree of shared understanding and experience may be less. According to Boler (1997), empathy requires both an assumption of sameness (shared experience and understanding) as well as the maintaining of

difference. The danger of empathy according to Boler is a failure to recognize that one cannot actually ever know the experiences of the other and a movement towards collapsing differences in order to avoid potentially difficult realizations about ones own position (e.g., of power and privilege) in relation to the situation in which one finds oneself. Thus facilitators must negotiate the tension between sameness and difference, insider and outsider, by acknowledging the ways in which they may be similar to but different from the participants in community. One way in which they might engage in this balancing is through the taking of a humble relational stance described in more detail below.

Connectivity. Connectivity works in direct opposition to the isolation that prevents the sharing of knowledge among Indigenous peoples. Connectivity is important and as Kaplan-Myrth and Smylie stated in their 2006 report, “In order to have a good life for yourself, your family, and your community, you cannot do it alone; partnerships are your survival” (p. 8). Pepper and Henry (1991) defined connectiveness as “belonging, sense of being accepted, accepting of others, feeling loved, helping, mutual respect, friendly, loyal, caring, trust[ing], important to others, comfortable with self, good communication, identity connected to heritage” (p. 147). They claimed that without connectiveness, no child can develop “spiritually, emotionally, cognitively” (p. 151). Thus, trust and a sense of respectful acceptance that includes good communication and identity connected to heritage are important aspects of connectivity. Re-building connections across regions, across generations, between bodies of knowledge, and across memories pushes back against the colonial act of isolation.

The importance of seeing yourself in the content. An important aspect of promoting connectivity between WTPC knowledge and the community in which it is being shared is ensuring the information being shared and the materials used to present the information reflect the unique aspects of the community. This reflecting (or tailoring of the content and materials to ensure it is reflective) not only helps the participants to connect and relate to the knowledge more easily, it serves to validate the community's experiences as being real. Smith (1999) writes that representation is important because it gives a reflection or impression of "the truth". Particularly in situations where knowledge (e.g., about best practices for health) originates from a western scientific perspective, the knowledge does not reflect the realities, experiences, and conceptualizations of Indigenous people. When knowledge does not clearly include or reflect the perspective and experiences of Indigenous people, it is in some ways denying their truth and existence. Additionally, content and materials may misrepresent the truth of a people; a situation that can also be dangerous when that representation perpetuates negative stereotypes and untruths about people. The omission or misrepresentation of Indigenous peoples' truths echoes the silence that exists as a legacy of colonization. WTPC facilitators work against that legacy by partnering with individuals from the community to ensure that participants see themselves reflected in the materials in ways that are accurate and respectful. In situations when the WTPC content and material fail to reflect the worldview and experiences of a specific community (e.g., in some Inuit communities), the process of IKT becomes more challenging and the content and

material needs to be adjusted to better reflect the experiences of that community. Finally, accurate representation is also connected to the idea of attunement, described in more detail below.

Humble relational stance. I conceptualize having a "relational stance" in IKT as entering into the process of IKT with the intention and focus being on the process of relationship between and among the sharers of knowledge – not just the process of sharing knowledge itself. The importance of having solid relationships as the foundation of knowledge translation was described by Gaye Hanson: "It is about relationships. If we don't have the relationships as the carrying vehicle for the knowledge, we have disembodied knowledge." (Gaye Hanson as cited in Kaplan-Myrth & Smylie, 2006,p. 21). It has been recognized that relationships characterized by trust, respect, empowerment, and equity must be established and nurtured for meaningful dialogue and effective KT (Jack, Dobbins, Furgal, Greenwood, & Brooks, 2010; Rikhy et al., 2007). Additionally, Martin and colleagues (2006) stated that knowledge translation "works best when there is a trusting, honest and transparent relationship" (p. 51).

In an Indigenous context, the balance of power within the western-Indigenous relationship is particularly important because it requires a shift away from the longstanding historical paradigm of "…westerners doing what they think is the 'right thing' for Aboriginal peoples and these 'right things' were almost always based on a western worldview. This perspective has driven the course of colonization and oppression which has actively undermined the culture, identity, well-being and advancement of Aboriginal peoples in Canada" (Blackstock,

2008a, p. 5). In fact, **"**…there is very little recognition given to the fact that many of the solutions to some of the health and social problems faced in Aboriginal communities lie within the communities themselves" (Martin et al., 2006, p. 7). This view was reflected in the voices of the facilitators:

> I think it is first and foremost the fact that probably one of the greatest problems that these people have faced is the fact that they have not always had a voice. And that usually, they're used to intervention. In other words, you go to a community and you say 'we know how to solve this problem and here we are with a solution that we think will work for you.' This is what consultants usually do. They are specialists in [inaudible 20:29]. They come with ready-made solutions. And I think that starting with having the people express how they feel, what their concern…instead of our already telling them. What the problem is and what the solution is. (Participant 2)

Although colonizers attempted to suppress or destroy Indigenous knowledge, effective IKT involves "turning to the communities and individuals to find out what is needed, and also recognizes the wealth of information they already have…"(Martin et al., 2006, p. 29). "Sylvia Maracle and Eber Hampton suggested that knowledge is not permanently lost – it needs to be brought out of hiding" (Kaplan-Myrth & Smylie, 2006, p. 29) and their belief is supported by the findings of this project. Results indicated facilitators enter the relationship with humility and recognition of the validity and importance of the knowledge already in existence within the community. In essence, the facilitators change the

knowledge-sharing paradigm by entering community with a humble stance expressed through an intention to listen to and follow the community. They position the community rather than themselves as the experts and leaders of the knowledge sharing process:

> Well, usually what happens is that I start by talking with someone, the contact person and I try, of course to do as much as I can, of reading and researching about the Nation I am going to visit. But it is more important that they feel they are the leaders and I think that one will come no matter what capacity. When you come as a facilitator, as a director, as a consultant, to the communities, you already are coming with the paradigm is that you are the one that knows. And if you can step in the community, and step into the classroom, into that space that is open to you, and immediately take the backseat, you change the paradigm and you tell them, 'I am here to follow, I'm here to support, you are here to lead. I am not the expert about you. You are the expert about yourself. (Participant 2)

This humble relational stance is important because previous research has found that when there is a power dynamic with a figure of authority it can create fear and misunderstanding that negatively impacts the quality of knowledge sharing (IPHRC, 2005). For example, in one study, Indigenous participants in a symposium often expressed "trepidation in regard to knowledge transfer. People feared community based knowledge would not be accorded the same respect as western knowledge because it would not be understood in its holistic context"

(IPHRC, 2005, p. 15). By highlighting the importance and value of community-based local and traditional knowledge and inviting that knowledge to be shared in the context of addressing the colonial legacy of violence and abuse, the WTPC facilitators are taking a humble relational stance that promotes safety for IKT.

Layers of Safety in the Types of Knowledge Shared

The themes that emerged regarding the types of knowledge that facilitators believed were significant to the process of IKT in WTPC reflected the importance of validating and valuing local and traditional knowledge, knowledge that arises from personal experience, and knowledge that is co-created in the context of relationship. Validating and valuing Indigenous worldview, knowledge, and conceptualizations of health, are important steps to improving Indigenous health (Edwards & Sherwood, 2006).

Lived knowledge. The emergence of the theme of lived knowledge, conceptualized as knowledge grounded in personal experience, aligns with Turnbull's (1997) view regarding the importance of valuing both representational and performative elements of knowledge. Turnbull (1997) claimed that knowledge is performative and representational. He described western science as being positioned solely in the realm of representational elements whereas other knowledge traditions insist on the inclusion of performative elements. The identification in the present project of the theme of lived knowledge gained through experience and the description of traditional and local knowledge as being linked to performative elements such as ceremony supports the idea that traditional and local knowledge consists of performative elements. The valuing

and sharing of both representational and performative knowledge in WTPC was clearly viewed by facilitators as being important for IKT. Turnbull (1997) described creating a third space "in which local knowledge traditions can be reframed, decentred and the social organization of trust can be negotiated- a space that is dependent on the re-inclusion of the performative side of knowledge" (p. 560). The process of IKT in WTPC is the process of creating this third type of knowledge space. The process and content blend representational and performative elements of knowledge and focus on creating a space where there is safety and trust, which was previously difficult to achieve due to the historical legacy of violence often associated with education and knowledge sharing. The WTPC process recognizes and validates the ways in which people organize themselves and their understanding within social and cultural traditions.

Collective knowledge. The theme of collective knowledge highlights how the process of IKT creates opportunities for connection among people, experiences, memories, and knowledge in ways that give rise to new knowledge and understanding. Only by creating a safe environment in which people can come together and connect in an atmosphere that recognizes, validates, and values the knowledge they bring can collective knowledge exist. This collective knowledge reflects a shared process of meaning-making that as stated by Sakej Henderson: *"The basic beauty of knowledge translation is that you're creating shared meanings out of diversity." (as cited in Kaplan-Myrth & Smylie, 2006, p. 21).* The significance of recognizing collective knowledge is that the co-creation

of knowledge validates the Indigenous value of collective knowing and it requires overcoming the isolation that has been a central tool of colonization.

Types of knowledge shared and movement from safety to transformation. The knowledge shared through WTPC is transformative in a number of ways. Beyond contributing to increased safety, the knowledge itself empowers communities by filling knowledge gaps and organizing understanding in ways that seem to lead to alternative understandings, which create the possibility of alternative ways of doing things.

Knowledge as power. Having knowledge was connected to having power – and as the holders of the knowledge shifted, so did the holders of the power:

> And then at one point in that particular workshop, they said, "We need to go on the land and we need to go have a picnic. We need to." You know, because it was a – you know, it was heavy. And so we went, I don't know, about 10 kilometres from the community and it was very interesting for me because the dynamic changed because the young people were translating for the older people, and then as soon as we got on the land, it was the older people who were, like, preparing the caribou head. It was the older people who were preparing the dry fish for our community, and were telling the young people do this, do this, do this. And it was like a shift of power, and it was a shift of knowledge, and it was a shift of – and one of the nurses who's [nation name] from that community said, "You know, we're always in crisis mode." And she said, "We keep forgetting to come

> here." And she goes, "I feel better already. I feel like it's rejuvenating," and we finished our workshop on the land. (Participant 4)

Indeed, Martin et al (2006) found that the Indigenous people in their study believed that "knowledge is power" (p. 38). Although facilitators reported that the communities have always known about the issues of the legacy of colonization, facilitators described there still being gaps in knowledge for communities – both with regards to local history and having knowledge about how to take action to address issues of violence in community. Thus, the knowledge shared in WTPC fills a critical gap in knowledge and in doing so serves to empower the community.

The power of a name. Definitions allow people to put a name to the experiences they have had. The ability to name experiences creates the possibility of having a language with which to have discussions about violence that can break the cycle of silence around abuse. The definitions in particular create shifts in awareness around violence and abuse through which participants are better able to identify violent and abusive behaviour and at times come to realize that certain behaviours they have experienced were, in fact, abuse. For example, the use of "discipline" to colonize where discipline consisted of abuse, neglect, and violence perpetuated by teachers, school staff, and policies and legislation created a situation where gaps in traditional knowledge about parenting was replaced with a definition of "discipline" that was synonymous with violence (Smith, 1999). Part of the process of IKT within WTPC involves

recognizing this legacy and gap in knowledge with regards to the proper naming of violent and abusive acts.

Frameworks to organize, contextualize, and transform understanding. Facilitators also identified the frameworks as being important to help to organize understanding and place it in context (e.g., historical context, social/ecological context, local context) in ways that transform understanding and give new meaning to experiences. Some commonly described insights include realizing that violence and abuse are experienced by Indigenous people and non-Indigenous people around the globe; a realization that decreases the sense of isolation for communities. Additionally, participants gain insight – particularly with the timeline and ecological model – into the intergenerational, layered, and complex nature of the legacy of violence and abuse. This insight leads to shifts in blame and forgiveness (e.g., "…the harm that's happened within our communities isn't our fault." Participant 8) which enables the possibility of lifting shame, the possibility of building empathy and compassion (e.g., for family members who may have perpetrated), and the possibility for self-forgiveness in order to move forward. As described by Participant 8: "Transforming understanding in these ways at the beginning of WTPC allows participants to hear and interpret subsequent information in a new way." In essence, the content itself contributes to the subsequent process of IKT by creating safety that allows for alternative ways of understanding that leads to lifting the layer of shame that is necessary for further engaging in IKT within WTPC.

Alternative ways of understanding before alternative ways of doing.

Smith (1999) pointed to the importance of transforming colonized views of history "as written by the West" (p. 34) and coming to have alternative ways of understanding this historical context because the alternative understanding can be the basis for alternative ways of doing things. Indeed, as the process of IKT unfolds and communities reach alternative ways of understanding the context for violence and abuse, communities seem to naturally move toward taking a more action-oriented stance. Tips and frameworks that are action-oriented (e.g., how to deal with disclosures, prevention planning and Ten Steps to Creating Safe Environments for Children and Youth [Canadian Red Cross, 2007]) fill an existing gap in knowledge. Sometimes these tips are shared across communities (e.g., learning from other communities about what has worked) while ensuring that the tips are then tailored to meet the unique needs of the community. This cross-community learning further validates the Indigenous and local knowledge while reinforcing the creation of connection and collective knowledge.

With regards to the content or information that is viewed as being important, there seems to be a progression from naming to framing, and then preparing for action. As described by Shelley Cardinal (personal communication, June 17, 2013), this progression is like weaving a basket. The definitions are like the individual strands of the basket. The frameworks and theories are what allow a community to weave the basket together into a whole. Once there is an organized understanding based in the context of connection, a community begins to ask questions about how to use the basket – how they can apply knowledge to

effect change. Together, the content of WTPC creates a common understanding so communities can unite as they move forward.

Layers of Safety in How Knowledge is Shared

The themes that emerged about the important elements of the process of IKT to facilitating learning and transformation in WTPC also reflect the idea of creating layers of safety in response to the layers of harm that remain from the legacy of colonization. The stance taken by colonizers (and at times by outside "experts" who enter community with the stance of "knowing") is often characterized by the overt or covert invalidation and devaluing of Indigenous and local knowledge, and the perpetuation of disconnection in identity, relationships, and understanding. The elements identified as being important to the process of IKT in WTPC facilitate a different relational stance between the facilitator and the community. This new relational stance is characterized by recognition, validation, and valuing of community, as well as curiosity, all of which create an opportunity for connection between people, ways of learning, and understanding. Overall, facilitators identified themes in three domains of the process of IKT, which they believed were important: 1) aspects of the facilitator, 2) aspects of how the information or content is presented, and 3) aspects of how WTPC is implemented. I list and describe the themes in more detail below.

Characteristics of the facilitators. Various characteristics of the facilitator are important to establishing safety in the process of IKT.

What facilitators bring. The facilitator is the point of contact in the relationship between the community and WTPC. Aspects of what the facilitator

brings to the relationship and what they do in the relationship were identified as important to the process of IKT. Specifically, facilitators' personal and professional contexts shape the ways in which they understand and engage with both the knowledge and the community. The project participants also highlighted the importance of facilitators having characteristics and skills that enable them to take a humble, curious, attuned, and responsive stance in their relationship with community.

Self-awareness and humility. Facilitators described the importance of being self-aware and humble:

> So for me, I have to recognize where, like the particular areas that I know really well and what I don't know. And so what I don't know, I need to ensure that I'm bringing in somebody that does know that so that it can still be facilitated well, and that the factual and the right information still gets out. (Participant 8)

Self-awareness on the part of facilitators may help them approach relationships with more presence and intention and it may be necessary for humility. The humble stance reflects openness for listening and learning that both counters the typical imperialist position of didactic knowledge sharing and also implicitly communicates the recognition and valuing of the community's knowledge. This type of subtle implicit and non-verbal communication was also identified as being important to the process of IKT. Beyond just taking a humble and open stance in relationship with community, facilitators reported the importance of being able to be responsive to communities. Having the skills and ability to respond required

that facilitators be flexible and adaptable to the dynamic process of engaging with community. Additionally, facilitators needed to have skills to manage the process of the group.

Attunement and responsiveness. The process of recognizing and responding to the community through a dynamic relational process was reflected in the identified theme of *attunement*. Facilitators reported the importance of being attuned to the participants. This process of attunement reflected an ability to resonate and respond to the participants in a dynamic and relational process. This type of nuanced responsiveness requires a sense of presence on the part of the facilitator, accurate recognition of the community, and an ability to respond in ways that facilitate an ongoing connection in the relationship. These findings align with previous work by Martin and colleagues (2006) who emphasized the importance of relying on community partners to help increase understanding of the local culture. In addition, these authors note the importance of the research team's flexibility to be able to respond to the unique needs of each community and avoid coming with a rigid agenda.

What facilitators do. The actions of facilitators further created layers of safety for communities by working against the harmful dynamics of colonization. For example, facilitators recognized and validated community and participant experiences, knowledge, and strengths. Additionally, facilitators recognized the diversity of the communities in which they were working and the personal connection that participants have to the knowledge being shared. This recognition and validation was communicated in part through the humble stance

taken in the relationship and also by creating opportunities for participants to have voice as part of the process of IKT. By inviting participants to voice and share their knowledge, facilitators supported a process of bi-directional and lateral knowledge sharing that simultaneously countered the legacy of silence and isolation by promoting voice and connection.

Promoting connections. Facilitators further supported the creation of connections among people, knowledge, and understanding by facilitating awareness, integration, and contextualization of knowledge for communities. Facilitators described highlighting certain content areas for participants and making explicit connections among content areas in ways that helped participants to integrate information. Facilitators further cued the integration and contextualization of knowledge through the use of Socratic questions and guided small group discussions. These actions reflect the belief that participants are in the best position to know how to integrate and contextualize knowledge in ways that will make it relevant to their own communities. This small group discussion also promotes lateral knowledge sharing – or sharing knowledge *between* communities – something that has also previously been recognized as important for communities (IPHRC, 2005).

Focus on future generations. Indigenous peoples typically place great value on their children (Martin et al., 2006). Facilitators repeatedly described the importance of focusing on youth and future generations both as key audiences for knowledge sharing as well as the reasons to embark on a process of change. Colonization, particularly the residential school movement and child welfare,

were focused on creating harm by creating disconnection between children and their communities. By emphasizing the importance of children and youth, the facilitators are promoting connections intergenerationally (and through time) as a key aspect of IKT.

Engaging in and promoting self-care. Finally, facilitators described the importance of engaging in and supporting acts of self-care in themselves and the workshop participants. By both modelling and encouraging self-care, the facilitators work to promote safety at the individual level for participants. Self-care reflects the importance of honouring one's physical, emotional, social, and spiritual needs. At a very basic level, the emphasis on self-care promotes awareness of and validates the importance of these individual needs. It communicates a valuing of the person and models a non-violent and caring way of being in relationship with self.

Aspects of how the knowledge is presented. The residential schools reflected the imposition of a western pedagogy onto Indigenous learners. In contrast, to create safety for the process of IKT, the ways in which knowledge is presented must reflect a foundation in Indigenous pedagogy. Honouring Indigenous pedagogy requires honouring the ways in which Indigenous people traditionally share knowledge. In short it necessitates attunement to traditional Indigenous ways of learning often described as being participatory and experiential through which knowledge is acquired by careful observation, receiving teachings, and communal experiences (Castellano, 2000; Cajete, 2000; IPHRC, 2005). Storytelling, visual presentations, and use of media such as

video have also been identified as strategies for knowledge sharing in Indigenous contexts (Martin et al., 2006; Rikhy et al., 2007). Joseph Couture is an elder who talked about becoming “oral literate” which he described as involving the word of visualizing and intuitive knowing. He emphasized the value of becoming “an intuitive knower” (Kaplan-Myrth & Smylie, 2006, p. 16).

Attunement to ways of learning. The themes identified by facilitators with respect to how they present the information or content of WTPC reflected the process of attunement. Unlike the residential schools movement that aimed to impose a system of education that failed to recognize the ways in which learning and understanding occurs for Indigenous communities, the facilitators described a pedagogical style attuned to the learning style of Indigenous people. Facilitators repeatedly described the importance of presenting information in ways that were visual, experiential, oral, and modelling to facilitate learning through observation. They repeatedly described the drawbacks of sharing information in a unidirectional and didactic manner, at times drawing connections to the power imbalance that is implied when information is shared in this way:

> Like my thing is our First Nation people in my area, in my territory, they like hands-on and like playing games. They like not reading from a text, or not writing tests, or anything like that. They don't like reading out loud, they don't like – you know? And I don't either. I don't like seeing somebody in front of me with a great big binder in front of them and then asking me questions like school back in the day when, you know what? Hello, you've got the answers right in front of you. (Participant 5)

By presenting information in ways that honour the way that participants learn, facilitators communicate their valuing and understanding of participants' ways of being.

Experiential knowledge sharing. The experiential and interactive methods of sharing knowledge (e.g., through activities and small group discussion) were described as being important to facilitators. Turnbull (1997) stated that in comparative (i.e., non-western) knowledge traditions, knowledge can be moved and assembled through the performative methods of art, ceremony and ritual. This valuing of experiential knowledge aligns with the Indigenous perspective that "knowledge is being, living, and doing" (Absolon & Willett, 2004, p. 10). It works in opposition to Western scientific paradigms of knowledge that typically do not classify personal experience as "knowledge" (Kaplan-Myrth & Smylie, 2006).

Storytelling as attuned participatory knowledge sharing in relationship. Storytelling was emphasized by facilitators as being an important aspect of IKT in WTPC. Smylie and colleagues (2003) described stories as providing a foundation for knowledge. Storytelling is considered an active and experiential form of sharing knowledge as Danny Musqua an Anishinabe person stated, "A lot of the teachings come from stories. A lot of the teaching, you have to be there, you have to participate in the story telling." (Kaplan-Myrth & Smylie, 2006, p. 9). Storytelling is significant for a number of reasons: First is that from an imperialist perspective, writing has been viewed as a mark of a superior civilization, hence societies with other methods of sharing knowledge are viewed as incapable of

critical thinking and objectivity (Smith, 1999, p. 28). To challenge this imperialist stance, it is critical for IKT to support the oral traditions that remain an important way of developing trust, sharing information, strategies, advice, contacts (Smith, 1999, p. 14-15). Additionally, Archibald (2008) described the sharing of knowledge through stories and experiential teachings as creating the capacity for tailoring the content and delivery of the knowledge based on the teacher's sense of the readiness and needs of the listener or learner. The teacher must respond based on coming to know the learner and using observation, intuition, and understanding to tailor and guide the process of knowledge sharing. As suggested by Castellano (2000), sharing information in the context of this type of attuned relationship enables the teacher to draw upon both the intellectual and emotional qualities of that relationship. Thus, the experiential, interactive, visual, and story-based manner in which information is presented not only reflects attunement to the traditions of Indigenous education, it also positions the facilitator to engage in an iterative process of sharing knowledge that is informed by ongoing attunement with the dynamic needs of the participants.

The importance of timing. The timing of when content was presented was identified as being important. Specifically, facilitators identified the importance of presenting the historical timeline toward the beginning of WTPC IKT process. The historical timeline is a visual activity that illustrates the historical layers of harm that have shaped the context of the community. It helps participants to draw connections through time and recognize the overlapping layers of harm they have endured as a community and nation. Facilitators reported that

participants often have an “aha” moment when learning from and shaping the historical timeline. Participants sometimes realize for the first time how systematic the violence and abuse has been and this insight allows them to let go of some of the self-blame and shame they have with regards to their own experiences of violence and abuse. This lifting of the layer of shame appears critical for establishing the emotional safety necessary to engage in the other aspects of WTPC. It appears to create a paradigm shift for participants – to change the place from which they come to view and understand all other knowledge that is shared (Cardinal, personal communication, June 17, 2013).

Aspects of how WTPC is implemented. The relationship between the facilitator and community exists within a broader context of the overall approach taken in implementing WTPC in a community. At a program level, facilitators described the importance of intentionality and direct efforts to creating safety for the community and participants before, during, and after the implementation of WTPC. These efforts again reflected attunement and responsiveness that was grounded in nuanced understanding of the community and participants.

Intention for responsiveness. Being responsive (as opposed to being reactive) implies the presence of acting with intention. This intentionality was identified by the facilitators as being an important aspect of IKT. Intentionality is fostered through the careful planning and preparation facilitators do in the lead up to WTPC. By working closely with key members of the community, the facilitators work to prepare the community for WTPC and prepare themselves by expanding their understanding of the unique aspects and needs of the

community. This knowledge helps to position facilitators to better anticipate ways in which they can adapt or tailor the process and content of WTPC and thus increases their capacity for attuned responsiveness. It also communicates a stance of open curiosity on the part of the facilitator that implies the valuing of community-based knowledge from the beginning.

Intention for safety. Safety is a theme that is central to the implementation of WTPC. A number of aspects of the implementation of WTPC have been designed with the intention that they will increase the level of safety for the community and participants. This focus on safety is an acknowledgement of how knowledge sharing and education in the past has been harmful for communities and it reflects the awareness that there is potential to do harm. Facilitators identified the importance of engaging a support person from the community (e.g., counsellor or Elder) whose role is to ensure the emotional safety of any participant who may be triggered by the knowledge. Additionally, facilitators cited confidentiality and privacy as being important, particularly given the sensitive nature of the content and the small size of some communities in which the knowledge is shared. Cultural safety was also identified as being important and was often reflected in the process of implementation through which facilitators would work with community to ensure that cultural protocols were honoured and reflected in how the workshop unfolded. Safety was also associated with more subtle aspects of the process including being transparent with the participants regarding the purpose of the workshop, what to expect with regards to process and content, the measures the facilitator had taken to try to

create safety for the group, and any other information the facilitator believed would enable the participants to make decisions for themselves to keep themselves safe. By working intentionally to create a safe learning environment within which knowledge can be shared, facilitators of WTPC are shifting the paradigm of education for community in ways that counter the legacy of harm through colonization.

Facilitator connectedness to content. Finally, facilitator connectedness to the content was identified as being important to safety:

> Whereas if they have somebody that they feel is just sharing the words of that information but doesn't have any relationship to the information, then there's a detachment. And they might recognize the detachment and get a sense of the detachment but there's not safety in detachment. (Participant 8)

This theme suggests not only is relationship between the facilitator and participants important, but the facilitator must have and be able to acknowledge a lived connection to the content. The significance of connection with content may be part of the process of expressing "sameness" through some level of shared experience. In the absence of being able to connect with the content of WTPC, the facilitator risks becoming an outsider which may threaten the safety of the IKT process. It may also reflect the importance of personal experience and connectedness to knowledge that exists in Indigenous knowledge (Absolon & Willett, 2004).

Layers of Safety in Tailoring Knowledge and its Presentation

As noted in the Chapter 4, the responses gained about how facilitators tailor knowledge were somewhat limited by how the question was worded. Reframing the question as asking “how facilitators help communities to take ownership of the workshop and the knowledge” may have elicited deeper and more comprehensive insights into the process of tailoring information for communities. In spite of this limitation, the facilitators described how they make decisions about whether and how to tailor the process and content of WTPC.

Negotiating the tension between fidelity and responsiveness. Facilitators described negotiating a tension between fidelity and responsiveness (i.e., staying consistent versus modifying the content) when delivering WTPC in community. What they revealed was that their decisions to modify or stay consistent with the content and process of delivery of knowledge were made in ways intended to: Be responsive to the needs and context of participants, reflect a stance of humility in relationship with community, increase participant connection to the content, and decrease participants’ feelings of isolation by promoting a sense of connection between communities. The permission and flexibility to modify WTPC is both built directly into the curriculum through the provision of an array of teaching tools and also communicated to facilitators during their training. Despite this encouragement to “make it their own”, facilitators spoke about the need to master the core content of the curriculum before modifying it to better meet the needs of communities.. Thus, in some ways, facilitators must come to “own” the core content through mastering the material of WTPC before they can “make it their own”.

Tailoring to promote connection. When facilitators did modify the content of WTPC, they tended to modify content or materials so that it would better reflect the experiences of the community (i.e., connection to content). In particular, facilitators spoke about modifying the historical timeline so that it reflected the history of the community. The expectation that content and materials should reflect the community is an acknowledgement that the histories of each nation are unique. Presenting knowledge that reflects the context within which the participants live, may be beneficial in two ways: 1) it may decrease the need to translate the information being presented so that it can be understood from the context of the participant and 2) it may serve to validate the existence of the unique context and experiences of the specific community. As Patricia Grace was quoted as saying in Smith (1999) "books are dangerous…when they tell us only about others, they are saying that we do not exist" (p. 35). Thus, by ensuring communities see themselves in the content and materials, facilitators are creating safety by validating the existence of participant realities. Facilitators' own backgrounds and their cultural knowledge of the community also guided decisions about when and how to add content that would further promote safety for the workshop participants (e.g., grounding techniques).

Tailoring as an act of responsiveness. Tailoring the delivery or process of sharing knowledge appears to be based on understanding and responding to the community's learning needs and style. This understanding includes acknowledging the generational and cultural factors that may impact ways of learning. For example, youth and older generations may differ with regards to

their cognitive and cultural barriers and preferred processes for learning. Additionally, in some communities literacy levels are low which is consistent with a traditional valuing of oral methods of knowledge sharing. In these communities facilitators tailor any written material to make it more accessible to readers while also emphasizing the oral and visual sharing of knowledge. Additionally, a tacit understanding of cultural ways of engaging in the knowledge sharing process appears to guide facilitators in honouring the ways in which communities engage in learning and knowledge sharing. For example understanding that in some communities, it is unreasonable to expect participants to raise their hands and answer questions. By respecting the cultural ways of being in a learning setting, facilitators are creating a shift from the colonial experience of expecting learners to adhere to a western way of participating to honouring Indigenous ways of learning.

Not tailoring to promote connection. Of note, facilitators spoke about sometimes making the conscious decision *not* to modify the content of WTPC. In these instances they decided not to modify the content in part because they wished to provide what they deemed was good information to communities, but also to promote a sense of connection among communities. By providing consistent information across communities, they believe it helps communities to feel like they are part of a whole. This consistency serves to decrease the sense of isolation for community members and to challenge the belief that “violence and abuse only happened to me” by helping participants to understand the wide-spread existence of the violent legacy of colonization.

Not tailoring as an expression of humility. Finally, the facilitators described not modifying information in part because they believed it was the participants themselves who were in the best position to modify the knowledge to fit the context of their community. Thus, the stance taken by the Master Trainers described above, whereby they encourage the facilitators to own and modify the content to meet the needs of the communities, appears to be replicated for the facilitators who spoke about taking a "humble offering stance" where they also present information to the community with the understanding and expectation that the community members themselves are best positioned to tailor it. This humble offering stance validates and values the local knowledge in the community and it challenges the colonial stance of "outsider as expert".

Overall, facilitators appear to negotiate the tensions between fidelity and responsiveness in ways that promote connections to the content, to the way of sharing knowledge, and to experiences across communities. In doing so, they create layers of safety by validating the ways of being, the knowledge, and the experiences of Indigenous peoples at the local and more global levels.

Legacies of Harm as Barriers – Layers of Safety as Solutions

The legacy of harm resulted in systemic and cultural-level barriers to accessing local knowledge and creating safety around learning. The themes that emerged reflected the importance of having adequate opportunity and capacity. Colonization created a context in which local and traditional knowledge was forced to go underground to survive; as a result, there can be challenges and a lack of safety in both recalling and sharing this knowledge. This context creates

obvious barriers to opportunities for IKT. It also highlights the importance of creating layers of safety prior to inviting participants to remember and share their knowledge.

The legacy of silence based in the isolation and shame around the harms experienced in community was identified as another barrier to IKT. According to the facilitators, overcoming this barrier to IKT requires building trust and safety before communities can move to a place of feeling ready to discuss the topics of violence and abuse. The creation of trust and safety within a relationship seems to be improved by a nuanced understanding of the community.

Capacity for knowledge sharing appears to be impacted by the presence of isolation and disconnection. In particular the capacity in terms of adequate time, human resources, and funding (i.e., time, talent, treasure) was connected to the increased costs and logistical challenges that exist when workshop locations are in more geographically isolated settings. Additionally, in small geographically isolated communities, facilitators described participants feeling unsafe in reporting violence and abuse due to the lack of confidentiality within their community. Further, the disconnection between government funding and the needs of communities was viewed as a significant barrier to effective knowledge sharing and reflects a stance of relational disconnection or lack of attunement and responsiveness on the part of the government. The disconnect between government funding rules and what communities need is not new and has been described before (IPHRC, 2005). A lack of understanding by non-Indigenous people about traditional worldviews and the legacy of colonization was also

recognized as a potential barrier to knowledge sharing. At times, non-Indigenous participants were viewed as being resistant to learning the content of WTPC. The role of WTPC in fostering partnerships in relationships between Indigenous and non-Indigenous people (and the government) was viewed as important to addressing these barriers to learning.

Even within the Canadian Red Cross, disconnection and isolation with regards to coordinated communication was viewed as a barrier to effective knowledge sharing. Thus creating more national-level (across-province) connections for communication within the Canadian Red Cross was viewed as an important solution to promoting more effective knowledge sharing. Improving communication across Canada would enable facilitators to better connect with one another and it would promote easier access to consistent and up-to-date information for facilitators across the country.

Beyond connection across space, the facilitators mentioned the importance of maintaining connection across time through ongoing support to communities after the delivery of the workshop. Thus the importance of relationship prior to the workshop (as described above) and the importance of relationship after the workshop were both viewed as important to helping communities engage in and benefit from the knowledge sharing process. The continuation of the relationship after the workshop acknowledges that delayed harm may have been triggered by the knowledge sharing process and it ensures a level of safety to provide support in addressing any of these delayed negative impacts. Additionally, it communicates to communities a message of support

from the Canadian Red Cross that recognizes the time it takes to integrate new learning to build capacity and transform relational patters within community.

Thus, the harms that resulted from colonization are evident as potential barriers to effective knowledge sharing in WTPC. Fostering safety and trust through connection and communication in the context of ongoing relationships was viewed as important to creating the opportunities and capacity necessary for effective knowledge sharing.

What Do the Results Suggest with Respect to IKT?

The findings of this study are aligned with recent definitions and understanding of IKT. Specifically, IKT is defined as "Indigenously led sharing of culturally relevant and useful health information and practices to improve Indigenous health status, policy, services, and programs" (Kaplan-Myrth & Smylie, 2006, pp. 24-25) where there is ongoing collaboration and recognition of the diversity of Indigenous groups. Strategies for knowledge exchange in Aboriginal communities were identified by Rikhy et al. (2007) including: cultural appropriateness, inclusion of Elders, awareness of historical antecedents (including considering the unique history of specific communities), empowerment, respect of Indigenous knowledge, cross-cultural communication, and long-term commitment. Each of these strategies was in some way reflected in the findings of this project. The importance of acknowledging and addressing the "unseen, unstated influential undercurrent of hidden values and intentions" (IPHRC, 2005, p. 5) is evident in the overall stance of countering layers of harm with layers of safety. On both a conscious and unconscious (i.e., explicit and tacit) level,

facilitators take a stance with communities that both acknowledges and contrasts the stance taken by colonizers in the past. This new relational stance is based on validating, valuing, and promoting safety and connection with, for, and amongst communities. It promotes the ethical process of knowledge sharing between parties within the social and political context that shaped the challenges and need for knowledge sharing in the first place.

The findings further the understanding of IKT by highlighting the importance of creating safe environments in which knowledge sharing can take place. This explicit role of creating safe learning environments communicates a recognition of the social and political context in which knowledge exchange takes place for Indigenous communities. It highlights the importance of including the context of the knowledge sharing as a critical component of the sharing process itself.

Additionally, the findings of this study suggest that it may not just be the "exchange or co-creation of knowledge" that is important, but also the facilitation of remembering knowledge that has been suppressed and then providing frameworks within which knowledge holders can organize that knowledge to create new understanding or meaning. The findings suggest that IKT extends beyond the process of sharing knowledge to the experience of creating space for the emergence, remembering, or co-creation of knowledge. Additionally, the process of IKT includes helping people to make connections between new pieces of knowledge and organizing the new knowledge in ways that create new meaning. This organized connecting of knowledges appears to be important in

facilitating the emergence of a sense of agency about applying knowledge – or making change.

The findings from this study also suggest IKT may be qualitatively different from the CIHR model of KT. On one hand, IKT process does appear to be "dynamic and iterative that includes the synthesis, dissemination, exchange, and ethically-sound application of knowledge to improve health" (CIHR, 2013). On the other hand, IKT appears to be more deeply contextualized and to exist within a system that values and connects with multiple types of knowledge and ways of knowing, not just scientific evidence. The IKT process in WTPC requires explicit and tacit understanding of the historical and local context in which the process is unfolding. This understanding has implications for who can participate in the knowledge sharing process including the importance of the personal identity (e.g., self-identifying as Indigenous) of the facilitator. The position of having (or remembering) and tailoring knowledge is shared between the facilitator and participants in ways that emphasize the expertise of the participants and blur the line between "(re)searcher" and "knowledge user".

Finally, within the IKT process of WTPC, there appears to be an emphasis on the importance of attunement and responsiveness that is grounded in the quality of the relationship between the facilitator and the community and this attunement and responsiveness provide the foundation for a paradigm shift that challenges the historically unsafe process of sharing knowledge on topics related to violence and abuse.

Implications

At a broad level, the findings of this study serve to validate the CIHR guidelines for working with Indigenous peoples, highlighting the importance of working within the historical and social context of communities in which knowledge sharing is taking place. Validation, valuing, and ownership of the process and the knowledge is critical to safety of IKT as is the development of relationships that exist beyond the delivery of WTPC and focus on meeting the needs of the community as defined by that community.

A focus on creating safe environments for sharing knowledge and the importance of taking a relational stance when engaging in IKT with communities is also evident. The relational stance requires an element of presence from the facilitator whereby they can become attuned and responsive to the needs of the community. The stance challenges the typical stance of "expert" by emphasizing humility on the part of the facilitator and the recognition and valuing of the knowledge and experience of community members – thus positioning them as leaders in the knowledge sharing process. Additionally, the approach taken is thoughtful and intentional, reflecting a recognition of the historical context within which the process of IKT exists. It is my hope that the observations from this study may help to expand CIHR's conceptualization of how to engage in effective knowledge sharing in Indigenous contexts.

At an organizational level for the Canadian Red Cross, the findings of this study highlight the unique process of IKT taking place within WTPC. The findings point to the importance of what the facilitators bring to the process of IKT and how they become attuned to the community in ways that facilitate a more

effective process of knowledge sharing. Facilitators have a broad range of highly developed skills and characteristics including personal awareness, humility, flexibility, the capacity to be attuned to the dynamics of a group, the ability to understand and facilitate the knowledge being shared, to manage group dynamics, and to navigate and respond to the complex social and historical context in which WTPC is facilitated. The highly skilled nature of the facilitator role highlights the importance of the careful recruitment and training strategies being used by the Canadian Red Cross and WTPC. The Canadian Red Cross may wish to further support facilitators by providing additional create connections to other facilitators so as to facilitate the sharing of ideas and decrease the sense of isolation that some facilitators mentioned. Providing additional resources to further increase the capacity of facilitators to build relationships with communities prior to WTPC, as well as sustaining relationships following the delivery of WTPC may also be helpful. Increasing coordinated communication across Canada in ways that help facilitators to maintain access to up-to-date information may also be helpful. Finally, validating and recognizing the sensitive and complex work being done by facilitators and asking them about what they see as being the strengths and needs of WTPC may also help the Canadian Red Cross to continue to meet the needs of facilitators and to increase their ability to support effective IKT with communities.

For communities and facilitators, the findings of this study may enhance recognition of the unique elements of IKT and the ways in which they consciously

or unconsciously focus on validating, valuing, and promoting safety and connections with knowledge and with each other.

Closing Statement

> *"Knowledge translation is about inclusion – inclusion of others who would not otherwise participate in the dialogue as equals" (Gaye Hanson in Kaplan-Myrth & Smylie, 2006, p. 28).*

Given the epistemological differences between western and Indigenous knowledges, Absolon and Willett (2004) state that there is "an inherent flaw in any attempt to apply Euro-western methods to Indigenous contexts" (p. 11). Indeed the findings of this research confirm the importance of aligning the process of knowledge sharing with the unique aspects of an Indigenous context. By seeking to understand the process of IKT in WTPC, it is my hope the results of this project will serve to strengthen the impact of WTPC while also offering insights that could be useful to Indigenous communities and other knowledge holders who wish to share their knowledge to improve the health and well-being of Indigenous peoples. The findings of this study highlighted the importance of understanding the impact colonization has had on both the health and behaviours in Indigenous communities and the safety around sharing knowledge in an Indigenous context. Decolonization is a critical step for improving Indigenous health and it involves giving voice to Indigenous people, and recognizing and valuing Indigenous worldviews, knowledge, and conceptualizations of health (Edwards & Sherwood, 2006). IKT in WTPC is characterized by a decolonizing stance aimed to counter the layers of colonial

harm with layers of safety. This appears to take place within an attuned and responsive relational stance taken by the facilitators that reflects humility and a valuing and faith in the knowledge of the community members. This creation of the relational context for IKT honours the essence of Indigenous education, described as being about developing learning relationships in context with the goal of completeness (Cajete, 2000). Specifically, Cajete (2000) described Indigenous education as being about "finding face, finding heart, finding foundation, and doing that in the context of family, of community, of relationships with a whole environment" (p. 188). Additionally, the process of IKT appears to be similar to the idea of a "learning circle" (Nabigon et al., 1998 as cited in Absolon & Willett, 2004) that is "a process that generates information sharing, connections, builds capacity and seeks balance and healing….[and it facilitates] a 're-membering' of individual experiences into a collective knowing and consciousness" (Absolon & Willett, 2004, p. 13). The results of this study reflect a perspective shared by Smith (1999), who stated the effect of colonization *"…was to silence (for ever in some cases) or to suppress the ways of knowing, and the languages for knowing of many different Indigenous peoples. Reclaiming a voice in this context has also been about reclaiming, reconnecting and reordering those ways of knowing which were submerged, hidden or driven underground*." (Smith, 1999, p. 69).

I am grateful to the participants of this project who generously shared their knowledge with me. They helped me to see how they have created a paradigm shift with regards to knowledge sharing for Indigenous communities in ways that

facilitate the reclaiming of voice and create the opportunity for new understanding and new ways for promoting the health and well-being of Indigenous peoples.

References

Aboriginal Affairs and Northern Development Canada (2014, April 12). First Nations People in Canada [website]. Retrieved from http://www.aadnc-aandc.gc.ca/eng/1303134042666/1303134337338

Aboriginal Affairs and Northern Development Canada. [AANDC] (2013a). *Aboriginal Income Disparity in Canada* (Catalogue No. QS-7125-000-EE-A1). Retrieved from http://pse-esd.ainc-inac.gc.ca/pubcbw/moreinfo-eng.asp?seq=7743

Aboriginal Healing Foundation. (2006). *A healing journey: Reclaiming wellness*

(Volume 1). Ottawa, ON: Aboriginal Healing Foundation. Retrieved from http://www.ahf.ca/downloads/final-report-vol-1.pdf

Absolon, K. (2011). Personal communication, September 29, 2011.

Absolon, K. & Willett, C. (2004). Aboriginal research: berry picking and hunting in the 21st century. *First Peoples Child & Family Review*, 1(1), 5-17.

Adams, H. (1999). *Tortured People: The Politics of Colonization.* Penticton, BC: Theytus Books Ltd.

Anderson, N. and Nahwegahbow, A. (2010). Family violence and the need for prevention research in First Nations, Inuit, and Metis Communities. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health, 8(2),* 9-33.

Archibald, J. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit.* Vancouver, BC: UBC Press.

Assembly of First Nations [AFN] (2006). *Royal Commission on Aboriginal People at 10 Years: A Report Card.* Retreived from http://www.turtleisland.org/resources/afnrcap2006.pdf

Barwick, M., Boydell, K., Stasiulis, E., Ferguson, H.B., Blasé, K., & Fixsen, D. (2005). *Knowledge transfer and implementation of evidence-based practices in children's mental health.* Toronto, ON: Children's Mental Health Ontario.

Barwick, M., Schachter, H.M., Bennett, L.M., McGowan, J., Ly, M. Wilson, A.,

Bennett, K., Buchanan, D.H., Fergusson, D., & Manion, I. (2012). Knowledge translation efforts in child and youth mental health: a systemic review. *Journal of Evidence-Based Social Work, 9,* 369-395. doi: 10.1080/15433714.2012.663667

Blackstock, C. (2008a). *Rooting mental health in an Aboriginal world view inspired by many hands one dream.* Ottawa, ON: The Provincial Centre of Excellence for Child and Youth Mental Health at CHEO.

Blackstock, C. (2008b). Reconciliation means not saying sorry twice: Lessons from child welfare in Canada. In Castellano, M.B., Archibald, L, & DeGagne, M. (Ed.), *From Truth to Reconciliation: Transforming the* Foundation. Retrieved from: http://speakingmytruth.ca/downloads/AHFvol1/AHF_TRC_vol1.pdf October, 2013.

Boler, M. (1997). The risks of empathy: Interrogating multiculturalism's gaze. *Cultural Studies, 11(2),* 253-273

Bopp, M., Bopp, J., & Lane, P. (2003). *Aboriginal Domestic Violence in Canada*. Ottawa, ON: Aboriginal Healing Foundation. Retrieved from http://www.ahf.ca/downloads/domestic-violence.pdf

Boydell, K.M., Stasiulis, E., Barwick, M., Greenberg, N., & Pong, R. (2008). Challenges of knowledge translation in rural communities: the case of rural children's mental health. *Canadian Journal of Community Mental Health, 27,* 49-63.

Brachos, D., Kostopoulos, K., Soderquist, K.E., & Prastacos, G. (2007).

Knowledge effectiveness, social context and innovation. *Journal of Knowledge Management, 11,* 31-44.

Brascoupe, S. & Waters, C. (2009). Cultural safety: exploring the applicability of the concept of cultural safety to Aboriginal health and community wellness, *Journal of Aboriginal Health,* November, 6-41.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology, *Qualitative Research, 3,* 77-101. doi: 10.1191/1478088706qp063oa

Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Cambridge, MA: Harvard University Press

Browne, A.J., Varcoe, C., Smye, V., Reimer-Kirkham, S., Lynam, M.J., & Wong, S. (2009). Cultural safety and the challenges of translating critically oriented knowledge in practice. *Nursing Philosophy, 10,* 167-179.

Cajete, G. (2000). Indigenous knowledge: The Pueblo metaphor of Indigenous education. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 181-191). Vancouver, UBC Press.

Canadian Institutes of Health Research [CIHR]. (2008). *CIHR Guidelines for Health Research Involving Aboriginal People.* Ottawa, ON: Canadian Institutes of Health Research.

Canadian Institutes of Health Research [CIHR]. (2009). *Aboriginal Knowledge Translation: Understanding and respecting the distinct needs of Aboriginal communities in research.* Ottawa, ON: Canadian Institutes of Health Research.

Canadian Institutes of Health Research [CIHR]. (2013). *More About Knowledge*

Translation. Retrieved from http://www.cihr-irsc.gc.ca/e/39033.html#Definition

Canadian Red Cross (2010). *Walking the Prevention Circle, 3rd Edition: Out Children, Our Future – Understanding Child/Youth Maltreatment for Aboriginal Communities.*

Canadian Red Cross (2007). *Ten Steps to Creating Safe Environments for Children and Youth, 1st Edition, A Risk Management Road Map to Prevent Violence & Abuse.* Canada: Canadian Red Cross.

Cardinal, S. (2013). Personal communication, June 17, 2013.

Castellano, M.B. (2000). Updating Aboriginal Traditions of Knowledge. In G.J. Sefa Dei, B.L. Hall, & D.G. Rosenberg (Eds.), *Indigenous knowledges in global contexts: multiple readings of our world* (pp. 21-36). Toronto, ON: University of Toronto Press.

Chansonneuve, D. (2005). *Reclaiming Connections: Understanding Residential School Trauma among Aboriginal People.* A report prepared for the Aboriginal Healing Foundation. Retrieved from http://www.ahf.ca/downloads/healing-trauma-web-eng.pdf

Children's Mental Health Ontario [CMHO]. (2008). *Evidence-based Practice Consultation Paper.* Toronto, ON: Children's Mental Health Ontario.

Cooney, C. (1994). A comparative analysis of transcultural nursing and cultural safety, *Nursing Praxis in New Zealand*, 9(1), 6-11.

Crooks, C., Wolfe, D., Hughes, R., Jaffe, P., & Chiodo, D. (2008). Development,

evaluation and national implementation of a school-based program to reduce violence and related risk behaviours: lessons from the Fourth R. *IPC Review,* 2, 109-135.

Czyzewski, K. (2011). Colonialism as a broader social determinant of health. *The International Indigenous Policy Journal, 2(1).* Retrieved from: http://ir.lib.uwo.ca/iipj/vol2/iss1/5

Davis, D., Davis, M.E., Jadad, A., Perrier, L., Rath, D., Ryan, D., Sibbald, G., Straus, S., Rappolt, S., Wowk, M., & Zwarenstein, M. (2003). The case for knowledge translation: shortening the journey from evidence to effect. *British Medical Journal,* 327-333. doi: 10.1136/bmj.327.7405.33

Dion, S.D. (2009). *Braiding histories: Learning from Aboriginal Peoples' experiences & perspectives.* Vancouver, BC: UBC Press.

Edwards, T. & Sherwood, J. (2006). Decolonisation: a critical step for improving Aboriginal health. *Contemporary Nurse, 22(2),*178. Retrieved from http://go.galegroup.com.ezproxy.library.yorku.ca/ps/i.do?id=GALE%7CA158527233&v=2.1&u=yorku_main&it=r&p=AONE&sw=w

Ermine, W. (1995). Aboriginal Epistemology. In Battiste, M. and Barman, J. (Eds.), *First Nations education in Canada: The circle unfolds.* (pp. 101-112). Vancouver, BC: UBC Press.

Estey, E., Kmetic, A., & Reading, J. (2008). Knowledge translation in the context of aboriginal health, *Canadian Journal of Nursing Research, 40,* 24-39.

Estey, E. Reading, J., & Kmetic, A. (2006, March). *Developing an Indigenous*

knowledge translation framework. Paper presented at the National Indigenous Knowledge Translation Summit, Canada.

Fairholm, J. (2010). *Indigenous populations* (IFRC Global Strategy on Violence Prevention, Mitigation and Response 2010-2020: Strategic directions to address interpersonal and self-directed violence). Retreived from International Federation of Red Cross and Red Crescent Societies website: https://www.ifrc.org/PageFiles/53475/IFRC%20SoV%20REPORT%202011%20EN.pdf

Fearn, T. (2011). Personal communication, November 29, 2011.

First Nations Centre. (2007). *OCAP: Ownership, Control, Access and Possession.* Sanctioned by the First Nations Information Governance Committee, Assembly of First Nations. Ottawa: National Aboriginal Health Organization.

Garbarino, J. (1977). The human ecology of child maltreatment: a conceptual model for research. *Journal of Marriage and Family, 39,* 721-735.

Grande, S. (2004). *Red pedagogy.* United States of America: Rowman & Littlefield Publishers Inc.

Graveline, F.J. (1998). *Circle Works: Transforming Eurocentric Consciousness.* Halifax, NS: Fernwood Publishing.

Greenwood, M.L. and de Leuww, S.N. (2012). Social determinants of health and the future well-being of Aboriginal children in Canada. *Paediatric Child Health, 17(7),* 381-384.

Hampton, E. (1995). Towards a redefinition of Indian education. In Battiste, M. and Barman, J. (Eds.), *First Nations education in Canada: The circle unfolds.* (pp. 101-112). Vancouver, BC: UBC Press.

Harrington, A., Beverly, L., Barron, G., Pazderka, H., Bergeman, L., & Clelland, S. (2009). *Knowledge translation: a synopsis of the literature 2008*. A report prepared for Alberta Health Services – Alberta Mental Health Board. Alberta Mental Health Research Partnership Program.

Health Canada (1997). *Family violence in Aboriginal communities: An Aboriginal perspective,* The National Clearinghouse on Family Violence, Cat. H72-21/150-1997E, Retrieved from http://publications.gc.ca/collections/Collection/H72-22-19-1997E.pdf

Indigenous People's Health Research Centre [IPHRC]. (2005). *Knowledge Translation and Indigenous Knowledge Symposium and Consultation Sessions.* Saskatchewan: IPHRC.

Jack, S., Dobbins, M., Furgal, C., Greenwood, M., & Brooks, S. (2010). *Aboriginal environmental health issues: researchers' and decision-makers' perceptions of knowledge transfer and exchange processes.* Prince George, BC: National Collaborating Centre for Aboriginal Health.

Jaffer, M. & Brazeau, P. (2011). *The sexual exploitation of children in Canada: the need for national action*. Ottawa, ON: Standing Senate Committee on Human Rights. Retrieved from http://www.parl.gc.ca/Content/SEN/Committee/411/ridr/rep/rep03nov11-e.pdf

Kaplan-Myrth, N. & Smylie, J. (2006). *Sharing what we know about living a good life.* Regina, SK: Indigenous Knowledge Translation Summit. Retrieved from http://iphrc.ca/assets/Documents/Final_Summit_Report_Sept_30.pdf

King, M., Smith, A., & Gracey, M. (2009). Indigenous health part 2: the underlying causes of the health gap. *Lancet, 374,* 76-85.

Kirmayer L., Brass, G., Holton, T., Paul, K., Simpson, C., & Tait, C. (2007). *Suicide among Aboriginal People in Canada.* Ottawa, ON: Aboriginal Healing Foundation. Retrieved from http://www.ahf.ca/downloads/suicide.pdf

Knox, L.M. and Aspy, C.B. (2011). Quality improvement as a tool for translating evidence based interventions into practice: what the youth violence prevention community can learn from healthcare. *American Journal of Community Psychology, 48,* 56-64. DOI: 10.1007/s10464-010-9406-x

Kramer, R.M. (1999). Trust and distrust in organizations: emerging perspectives, enduring questions. *Annual Review of Psychology, 50,* 569-598.

Lanigan, M.A. (1998). Aboriginal pedagogy: Storytelling. In Stiffarm, L.A. (Ed.), *As we see…Aboriginal pedagogy*. Saskatoon, SK: University Extension Press.

Larrivee, M.C., Hamelin-Brabant, L., and Lessard, G. (2012). Knowledge translation in the field of violence against woment and children: an assessment of the state of knowledge. *Children and Youth Services Review, 34,* 2381-2391. DOI: 10.1016/j.childyouth.2012.09.001

Lavallee, L.F., & Poole, J.M. (2010). Beyond recovery: colonization, health and

healing for Indigenous people in Canada. *International Journal of Mental Health and Addiction, 8,* 271-281. DOI: 10.1007/s11469-009-9239-8

Lester-Smith, D., & Price, R. (2010). Aboriginal health roundtable discussions: "why we accept your invitation to join you". *Canadian Journal of Native Education, 33,* 46-62.

Levin, D.Z. & Cross, R. (2004). The strength of weak ties you can trust: the mediating role of trust in effective knowledge transfer. *Management Science, 50(11),* 1477-1490. doi: 10.1287/mnsc.1030.0136.

Macaulay, A.C., Ing, A., Salsberg, J., McGregor, A., Saad-Haddad, C., Rice, J., Montour, L., and Gray-Donald, K. (2007). Community-based participatory research: lessons from sharing results with the community: Kahnawake Schools Diabetes Prevention Project. *Progress in Community Health Partnerships: Research, Education, and Action, 1(2),* 143-152. DOI: 10.1353/cpr.2007.0010

MacGregor, J.C.D., Kothari, A., LeMoine, K., & Labelle, J. (2013). Linking research to action for youth violence prevention: community capacity to acquire, assess, adapt and apply research evidence. *Canadian Journal of Public Health, 104(5)*, e394-e399.

Martin, D., Macaulay, A., McComber, A., Moore, C., & Wien, F. (2006). *Knowledge translation: a quest for understanding*. Halifax, NS: Atlantic Aboriginal Health Research Program. Retrieved from:

http://www.google.ca/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CC8QFjAA&url=http%3A%2F%2Faahrp.ca%2Fmedia%2Fdocs%2Flega4e80b3753ccac-knowledge%2520translation%2520-%2520a%2520quest%2520for%2520understanding.doc&ei=QCfTUuWwMs72oASH5YKACQ&usg=AFQjCNG7gIe_V0tpGxsfRE4g2amKYsGZag&sig2=lPs-95Tm7SZeFFE--0yweQ&bvm=bv.59026428,d.cGU

Mays, N., & Pope, C. (2000). Qualitative research in health care: Assessing quality in qualitative research. *British Medical Journal, 320,* 50-52.

McClintock, K., Moeke-Maxwell, T., and Mellsop, G. (2011). Appropriate child and adolescent mental health service (CAMHS): Maori caregiver's perspectives. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health, 9(2)*, 387-398.

National Advisory Mental Health Council workgroup on Child and Adolesent Mental Health Intervention Development and Deployment. (2001). *Blueprint for Change: Research on Child and Adolescent Mental Health.* Washington, USA: National Institute of Mental Health. Retrieved from: http://wwwapps.nimh.nih.gov/ecb/archives/nimhblueprint.pdf

Nichols, N., Phipps, D.J., Provencal, J., & Hewitt, A. (2013). Knowledge mobilization, collaboration, and social innovation: leveraging investmentsin higher education. *Canadian Journal of Nonprofit and Social Economy Research*. 4(1), 25-42.

Nijenhuis, E.R.S. & van der Hart, O. (2011). Dissociation in trauma: a new

definition and comparison with previous formulations, *Journal of Trauma & Dissociation, 12(4)*, 416-445. DOI: 10.1080/15299732.2011.570592

Office of the Chief Coroner Ontario (2011). *The Office of the Chief Coroner's Death Review of the youth suicides at the Pikangikum First Nation 2006-2008*. Retrieved from http://www.mcscs.jus.gov.on.ca/english/DeathInvestigations/office_coroner/Publications andReports/Pikangikum/PIK_report.html

Pepler, D. & Vaughan, A. (2011). Walking the Prevention Circle: a report for the National Crime Prevention Centre. Toronto, Canada: PREVNet.

Pepper, F.C., & Henry, S.L. (1991). An Indian perspective of self-esteem. *Canadian Journal of Native Education, 18,* 145-160.

Pitt, A. & Britzman, D. (2003). Speculations on the qualities of difficult knowledge in teaching and learning: an experiment in psychoanalytic research, *International Journal of Qualitative Studies in Education, 16(6),* 755-776. DOI: 10.1080/09518390310001632135

Public Health Agency of Canada [PHAC] and the Canadian Institute for Health Information [CIHI] (2011). *Obesity in Canada: A joint report from the Public Health Agency of Canada and the Canadian Institute for Health Information.* (Catalogue No. HP5-107/2011E-PDF). Retrieved from http://www.phac-aspc.gc.ca/hp-ps/hl-mvs/oic-oac/assets/pdf/oic-oac-eng.pdf

Ranford, J., & Warry, W. (2006). *Indigenous Health Research*

Transfer/Translation Network Knowledge Transfer/Translation Project Summary Report. Ontario: IHRKTN. Retrieved from http://ahrnets.ca/files/2010/05/IHRDP-Knowledge-Translation-Summary-Report-IHRDP.pdf

Restoule, J.P., Archibald, J., Lester-Smith, D., Parent, A., & Smilie, C.A. (2010). Editorial: Connecting the spirit in Indigenous research. *Canadian Journal of Native Education, 33,* 1-8.

Rikhy, S., Jack, M., Campbell, L., & Tough, S. (2007). Knowledge exchange as a vehicle to improve the health of aboriginal communities. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health, 5(2),* 107- 123.

Royal Commission on Aboriginal Peoples. (1996). *Report of the Royal Comission on Aboriginal Peoples.* Ottawa, ON: Canada Communication Group.

Royal Commission on Aboriginal Peoples. (1996). *Bridging the Cultural Divide: A Report on Aboriginal People and Criminal Justice in Canada.* Retrieved from http://www.collectionscanada.gc.ca/webarchives/20071115053257/http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html

Saul, J., Duffy, J., Noonan, R., Lubell, K., Wandersman, A., Flaspohler, P., Stillman, L., Blachman, M., and Dunville, R. (2008). Bridging science and practice in violence prevention: addressing ten key challenges. *American Journal of Community Psychology*, 41, 197-205. DOI: 10.1007/s10464-008-9171-2

Shapin, S. (1994). *A social history of truth: civility and science in seventeenth*

century England. Chicago, IL: The University of Chicago Press.

Smith, L.T. (1999). *Decolonizing methodologies: Research and Indigenous peoples.* New Zealand: University of Otago Press.

Smith, D., Varcoe, C., & Edwards, N. (2005). Turning around the intergenerational impact of residential schools on Aboriginal people: implications for health policy and practice. *Canadian Journal of Nursing Research*, 37(4), 38-60.

Smylie, J. (2011). Knowledge translation and Indigenous communities: a decolonizing perspective. In Banister, E.M., Leadbeater, B.J., & Marshall, E.A. (Ed.), *Knowledge Translation in context: Indigenous, policy and community settings*. (pp. 181-200). Toronto, ON: University of Toronto Press.

Smylie, J., Martin, C.M., Kaplan-Myrth, N., Steele, L., Tait, C., & Hogg, W. (2003). Knowledge translation and Indigenous knowledge, *Circumpolar Health,* 139-143.

Statistics Canada (2013). Aboriginal Peoples in Canada: First Nations People, Metis and Inuit. In *National Household Survey (NHS).* Retrieved from http:www.12statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x2011001-eng.cfm#a7.

Stephens, C., Nettleton, C., Porter, J., Willis, R., & Clark, S. (2005). Indigenous peoples' health: why are they behind everyone, everywhere? *The Lancet, 366,* 10-13.

Sudsawad, P. (2007). *Knowledge translation: Introduction to models, strategies, and measures*. Austin, TX: Southwest Educational Development Laboratory, National Center for the Dissemination of Disability Research. Retrieved from http://www.ktdrr.org/ktlibrary/articles_pubs/ktmodels/ktintro.pdf

Truth and Reconciliation Commission of Canada. (2012). *They Came for the Children: Canada, Aboriginal peoples, and residential schools.* (Cat. no.: IR4-4/2012E). Retrieved from: http://www.attendancemarketing.com/~attmk/TRC_jd/ResSchoolHistory_2012_02_24_Webposting.pdf

Tuck, E., and Yang, K.W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society,* 1(1), 1-40.

Tugwell, P., Robinson, V., Grimshaw, J., & Santesso, N. (2008). Systematic reviews and knowledge translation. *Bulletin of the World Health Organization, 84(8),* 643-651.

Turnbull, D. (1997). Reframing science and other local knowledge traditions. *Futures*, *29*(6), 551–562.

United Nations [UN]. (2002, May). *The Geneva Declaration on the Health and Survival of Indigenous Peoples* (Issue Brief for the Permanent Forum on Indigenous Issues). New York, NY: Committee on Indigenous Health.

Vukic, A., Gregory, D., Martin-Misener, R., and Etowa, J. (2011). Aboriginal and Western conceptions of mental health and illness. *Pimatisiwin: a Journal of Aboriginal and Indigenous Community Health, 9(1),* 65-86

Waldram, J.B., Herring, D.A., & Young, T.K. (2006). *Aboriginal health in Canada,*

second edition: Historical, cultural, and epidemiological perspectives. Toronto, ON: University of Toronto Press Inc.

Wesley-Esquimaux, C.C. & Smolewski, M. (2004). *Historic Trauma and Aboriginal Healing.* A report prepared for the Aboriginal Healing Foundation. Retrieved from http://www.ahf.ca/downloads/historic-trauma.pdf

Williams, L., & Mumtaz, Z. (2008). Being alive well? Power-knowledge as a countervailing force to mental well-being for Canada's Aboriginal young people. *International Journal of Mental Health Promotion, 10(4),* 21-31. DOI: 10.1080/14623730.2008.9721773

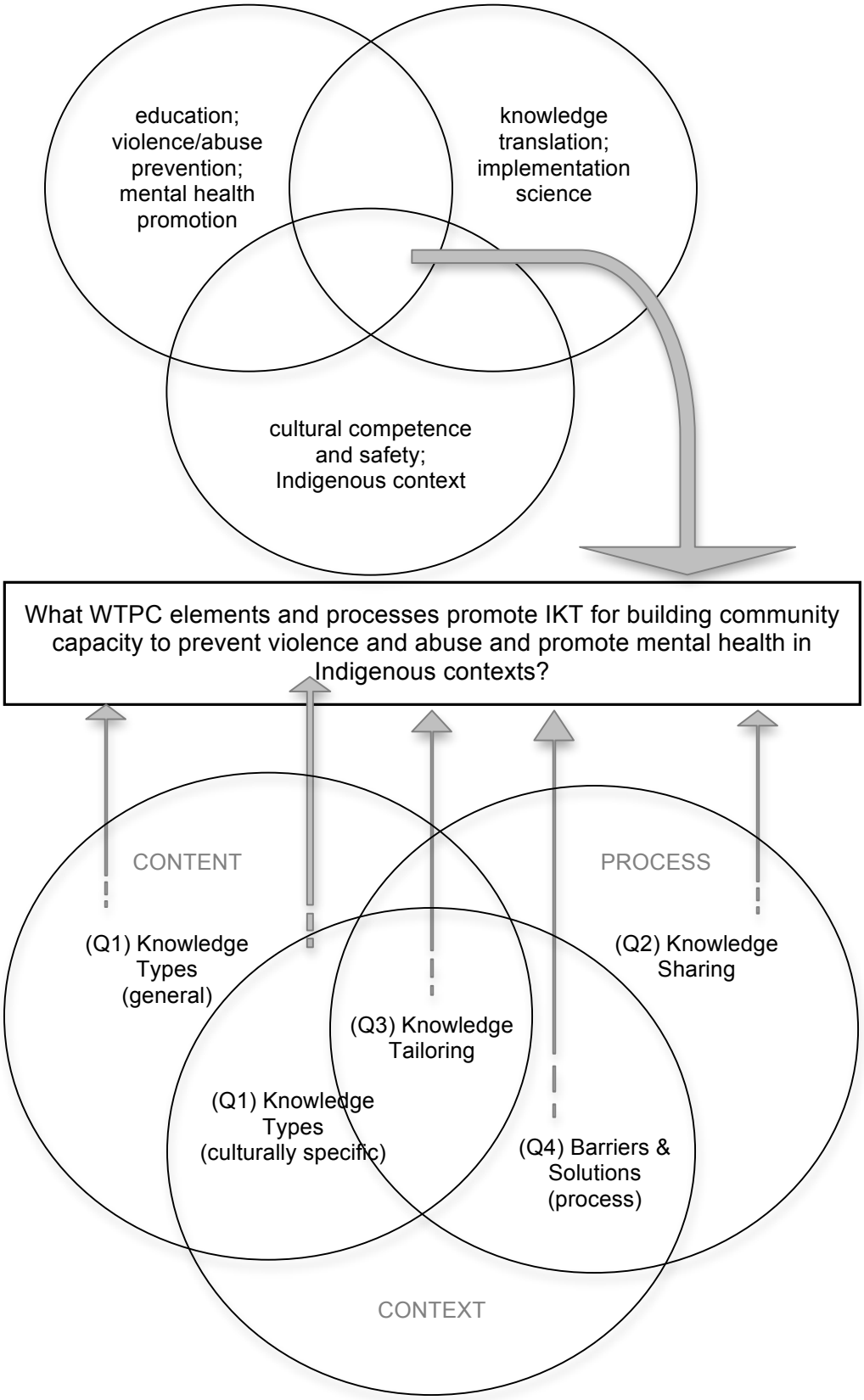
Woolford, A. and Thomas, J. (2011) Genocide of Canadian First Nations. In Totten, S. and Hitchcock, R.K. (Eds). Genocide of Indigenous Peoples: Genocide – a critical Bibliographic Review, Volume 8. Transaction Publishers, New Brunswick, New Jersey, USA.

York, G. (1990). *The Dispossessed: Life and Death in Native Canada.* Toronto, Ontario: McArthur & Company Publishing Limited.

Zins, C. (2007). Conceptual approaches for defining data, information, and knowledge. *Journal of the American Society for Information Science and Technology, 58(4)*, 479-493. doi: 10.1002/asi

Appendices

Appendix A: Conceptual Map of the Project



Appendix B: Questions for Facilitators

Domains	Questions
Background (this information will be kept confidential and not shared with other participants)	Tell me a little about yourself. How did you come to be with WTPC? Tell me a little about the extent of your experience with WTPC
Knowledge Types	What *content* from the WTPC material do you find most transformative to your participants' understanding of how to prevent abuse, improve relationships, and improve mental health in communities?
Knowledge Sharing	Please tell me about how you tend to facilitate a WTPC? Which aspects of *how* WTPC is facilitated (or how you facilitate WTPC) do you believe are most important to facilitating learning about and transforming understanding of prevention of abuse, fostering of healthy relationships, and improving mental health of communities?
Safety	What do you think about in terms of safety as you facilitate WTPC?
Knowledge Tailoring	Which elements of the WTPC *content* have you changed in order to make WTPC more relevant to your own community or the communities in which you have implemented WTPC? Which elements of the way in which you *facilitate* WTPC have you modified in order to make WTPC more relevant to your own community or the communities in which you have implemented WTPC?
Barriers & Solutions	What barriers have you encountered that you believe prevent you from delivering WTPC in ways that create the most effective learning and impact in community? What solutions could you see to address those barriers?

Appendix C: Summary of Themes

Question 1

Which knowledge types and elements of the content of WTPC do facilitators find to be most essential to facilitating learning about and transforming understanding of preventing violence and abuse, fostering healthy relationships and improving the mental health of communities?

	Theme	Codes 1	Codes 2
Knowledge Types	Local and Traditional Knowledge	Traditional knowledge	Traditional knowledge was discredited – went underground to survive
			Obtaining and transmitting traditional cultural knowledge requires intentionality and effort
			Cultural knowledge or framework – sharing or drawing from.
			Traditional knowledge is different and distinct.
			Values of the nation are what keep them alive.
			People have different levels of knowledge about their culture.
		Relies on local expertise – local experts from community	
		Elders as keepers of traditional and local knowledge	
		Forgetting remembering	
	Lived knowledge gained through experience	Tacit or lived cultural knowledge	
		Having or demonstrating lived knowledge builds relationship	
		Places self in example	
Content	Action-based knowledge	Content – tips or steps to dealing with disclosures – sense of security	
	A framework or theory	Framework for taking action	10 steps
		Framework for understanding how or why violence and abuse happens	Timeline
			Ecological model
			Understanding cultivation of root causes of violence.
			Understanding context for violence is complex and layered.
		Organize understanding – make connections and see patterns.	
		Framework for understanding how types of abuse relate – umbrella framework.	
	Definitions	Definitions of violence and	Types of abuse (e.g., sexual

	Definitions	abuse	abuse; emotional abuse)
			Discipline vs. abuse
			Identify and recognize violence and abuse.
		Understanding disclosures and duty to report	
		Accommodation syndrome	
	Background and context for WTPC		
	Info on resilience and protective factors.		
Aspects of content	content and materials reflect community		

Question 2

Which elements of the process of implementing WTPC do facilitators believe are most important to facilitating learning about and transforming understanding of preventing violence and abuse, fostering healthy relationships, and improving the mental health of communities?

	Theme	Codes 1	Codes 2
Aspects of the FACILITATOR	What the facilitator BRINGS to the process is important.	Facilitator Skill – attunement responsiveness and communication.	Understand and meet the needs of the community
			Attunement to participants in the group
			Managing the group process *(e.g., able to shift group dynamics; directing the group manage divisions and resentments between groups; proactive management of group process; shifting the energy of the group; skills to redirect group)*
			Disconnect between facilitator and audience can lead to being offended.
			Non-verbal communication is important.
		Facilitator characteristics	Flexibility to adapt to different situations or systems or ways of being in community.
			Humility.
			Perspective taking and compassion
			Self-awareness- facilitator

			Impact of age of facilitator.
		Facilitator context or background.	Professional background
			Personal context
	What the facilitator DOES is important.	Recognizing and validating the community and participants.	Recognize diversity of nations communities and subgroups in community.
			Recognize and value participants as experts.
			Validate participant knowledge or experience.
			Invite and encourage participants to share their knowledge.
			Recognize violence and abuse is a personal experience in community.
		Facilitates awareness and integration and contextualization of knowledge.	Facilitates participants contextualizing and applying information to their context *(e.g., cues participants to apply the content to their own context, linking past to present, contextualizing theory makes it engaging, facilitates application or use of tools or frameworks, asks future-oriented questions)*
			Questions to guide reflection awareness, and integration.
			Highlights or emphasizes certain content.
			Cues and facilitates interaction with course materials.
		Supporting and engaging in self-care	
		Does not make assumptions.	
	Facilitator developmental process	Facilitation skills develop over time.	Ability to be attuned to audience develops over time.
			Ability to manage and re-direct the group.
			Facilitate based on facilitators own learning style.
			Developed presentation skills.
			Facilitator style changes over time.
			Facilitator ability to contextualize the information develops over time.
		Confidence in the content and delivery develops over time.	Sexual abuse difficult for facilitator to talk about.
		Facilitator mastery of the content is important.	
		There is a lot of skill and knowledge needed by facilitators.	

Aspects of the PROCESS of how WTPC is implemented.	Establishing safety early and throughout.	Transparency with participants about process expectation intention.	
		Communicate safety	
		Support person from community – counsellor or elder.	
		Cultural sensitivity – respecting community process.	
		Confidentiality or privacy.	
		Awareness of potential of doing harm.	
		Clarity of purpose – education vs. healing.	
		Timing of safety – safety at the beginning	
		Facilitator connectedness to the information is important for safety.	
		Safety in role as facilitator; safety – intentional steps taken to ensure safety; facilitator is non-judgemental; validating participant stories leads to safety; learning about community beforehand creates safety.	
	Bringing people together to share work and learn together – collective learning and sharing.	Get different kinds of people together and value all voices.	
		Learning from other participants – different perspectives shared.	
		Small group work.	
		WTPC or facilitator as conduit of collective learning or knowledge.	
		Mutual learning – facilitator and participants both learn.	
	Proactive planning and preparation	Foundation work – learning about the community.	
		Foresight in planning and anticipating and being intentional, sensitive, and proactive.	
		Preparing the community for WTPC.	
	Building relationships is key to facilitate learning and transformation	Introductions – revealing self.	
		Building relationship at different levels before going in to community.	
		Taking time to develop relationship.	

		Networking in order to bring communities together for WTPC; acknowledges relationship; opening circle.	
	Community and FN ownership of WTPC.		
	Community partnership and collaboration.		
	Important to feed people.		
	Begin from a place of wholeness, health, and strength.		
Mechanisms – how the elements of the process of implementation contribute to IKT	Breaking the silence of abuse – facilitating participant voice.	Norm of secrecy and silence around violence and abuse.	
		Creating safety and capacity – recognize as experts – invite voice and dialogue.	
		Not having voice.	
	Participant feedback – confirms and guides facilitation and evolving materials and learnings.		
		Feedback impacts future workshops; there are ongoing efforts to improve WTPC materials; modify program to respond to community requests and challenges.	
	Creates capacity for critical reflection and questioning the status quo.		
	Making the content easy to work with, manageable, a journey in itself.		
	Sharing between participants gives rise to new perspectives.		
	Honouring the way community does things		

	helps them to own the workshop.		
	Help participants identify and express their own needs – listen instead of tell; create opportunities; fills a gap in programming; being FN as a facilitator helps create FN ownership; create safety before going into sensitive material.		
Aspects of how knowledge or information is PRESENTED or shared.	Different ways of presenting for different ways of learning	Experiential or interactive learning.	
		Approach to KT – didactic – not good.	
		Visual presentation of information is important.	
		Learning through observation.	
	Illustrating concepts using examples and stories.		
	Bag of tricks		
	Timing – present timeline early.		
Other themes	Insider vs. Outsider	Identifying as Indigenous is important – sameness, safety, understanding.	Sameness – self as insider.
			Facilitators from inside community may have more trust and safety.
		Outsider.	Outsider or guest – going into a nation that is not their own.
			Typically outsider imposed – which is not right or even safe.
			Facilitator – even as outsider – as follower changes the paradigm.
			Letting participants know facilitator has knowledge of the community.
	Humour and Laughter.	Humour shifts energy of group.	
		Humour as part of our cultural heritage.	
		Humour makes the content easier to work with.	

	Trust.		
	Intentionality of the process of facilitation of WTPC.		
	Begin with context and large themes and then break down into details.		
	Traditional language is powerful and important to support.		
	Acknowledgement and reflection – being seen and heard.		
	Participants provide praise or reflection on PROCESS of workshop.		
	Focus on youth and future generation	Future generations as motivation or reason to engage with WTPC.	
		Outreach and teach WTPC at younger age.	

Question 3

Which elements (if any) of WTPC content and/or processes have facilitators changed to make WTPC more relevant to their own community or the communities in which they have implemented WTPC? What guided the changes that they made?

Theme	Codes 1	Codes 2
Humble offering stance	Humble offering stance	Simply offering - participant role in uptake or adaptation of information
		Expect, have faith, and rely on participants to integrate and adapt knowledge to their contexts.
		Some participants just want the information.
Modifying the Process	Facilitator generated tools and demonstrations	
	Kept content but modified delivery.	
Make it my own.	Freedom and capacity to adapt WTPC.	
		~~Flexibility for tailoring is built into~~

		curriculum.
	Developmental process – basic content before ownership.	Knowing content before modifying it.
Tailor to the community	Tailor to the community – content, tools, and facilitation	Modify with the help of the community.
		Facilitates based on understanding aspects of culture.
Modifying or adapting the content or information in WPTC.	Knowledge tailoring – the timeline.	
	Kept a content piece because it was grounding to participants.	
	Simplified the information.	
	Added a content piece to help participants.	
Does not change information of WTPC.	Does not change information of WTPC.	Do not change information so participants realize they are part of a whole.
		Does not change information as it is good and relevant to FN communities; knowledge is not tailored in the workbook.
Tensions: fidelity vs. responsiveness	Tension – fidelity vs. responsiveness.	Standard content vs. content adapted for community.
		Allowing participant or community process and being directive.
Participant traits impact the process.	Participant Traits impact the process	Age, maturity, and cognitive ability.
		Literacy levels.

Question 4

What barriers have facilitators encountered that they believe prevent them from delivering WTPC in ways that create the most effective learning and impact in their communities? What solutions do they propose to address those barriers?

Theme	Codes 1	Codes 2
Resource Investment – funding and human resources	Funding is a critical issue – can be a barrier or facilitator	
	Human resources – too few facilitators to meet demand	
Logistical challenges	Space	The meaning or implications of certain spaces is significant.
		Lack of choice in available spaces is a challenge.
		Lack of physical safety in some communities.
	Time	
	Transportation	
Historical context or legacy around learning	Negative reminders of school.	
	~~Government disconnect and~~	

and education.	legacy of oppression	
	Negative experiences with outsiders.	
	Discrediting of knowledge or non-acceptance of knowledge.	
	Guilt and shame and loss of integrity as legacy of colonization.	
The process and follow-up support for community after WTPC.	Awareness and capacity to access and create support in community is important.	Awareness and capacity to access and create community safety for delayed impacts of WTPC. (e.g., need follow-up support after WTPC)
	Recognition that WTPC is not just a 3 day process	
Readiness for discussing content of WTPC	Participant or community resistance – content is scary or lack of feeling safe.	
	Violence and abuse is in the dialogue of FN people already.	
Connecting and ongoing support of facilitators	Create more connection between facilitators and enable sharing	
Desire for wider promotion and dissemination of WTPC.		
Better understanding of FN communities.		
Communication systems and jurisdictional challenges within Red Cross.		
Geographic Isolation		
Important to create partnerships to educate non-Indigenous people		
Need funds, people, and opportunity and then WTPC can happen.		
WTPC is a challenging and delicate process in community.		
Duty to report – fear of consequences;		
Facilitator arrogance as a barrier.		
Relationship is critical for trust so barriers can be overcome.		